

And conditionally in this forme; If thou be not Baptized al-
 ready, I Baptise thee, in the name of the Father, &c. 23. m. 1. 1.
 5. It requireth that every husband be taught by the Priest
 1. to say to his wife (in the solemnization of Wedlocke)
 I give my body I thee worship. 24. m. 1. 1.
 20. It contains in it sundry evident contradictions; for
 in the 2. Article of the Rubrick after the Communion,
 the Minister is forbidden to celebrate the Communion,
 except there be a great number to communicate with him; and in
 the 3. Article of the same Rubrick, he is allowed to cele-
 brate it, if there be but three to communicate with him. 25. m. 1. 1.
 In the 1. place it is said that, It is thought good to follow the custome of the
 Church (in ministering Baptisme, but twice a yeare) so where it
 conveniently may be, and yet else where, it alloweth Baptisme
 to be administred not onely every day of the yeare in publike, but
 so every houre, either of day or night in private. 26. m. 1. 1.
 In the 2. place it is said, there are but two Sacraments, and in ap-
 paret place the booke giveth to confirmation what sue i. 27. m. 1. 1.
 definition of a Sacrament set downe in the Catechisme, belongs to
 the nature and essence of a Sacrament. 28. m. 1. 1.
 4. In one place, it is
 said, that children should be brought to the Bishop to be confirmed
 as soon as they can say the Lords prayer, the Creed, and the ten Com-
 mandements; In another it saith, that our custome is agreeable
 to the usage of the Church in times past, whereby it was ordained
 that Confirmation should be ministred to them that are of per-
 fect age. 29. m. 1. 1.

London printed for R. B. 1644.

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FINIS.

6

CERTAIN
GRIEVANCES,
OR,
THE POPIISH ERRORS AND
Vngodlinesse of the
SERVICE-BOOK;

PLAINLY LAID OPEN,
WITH SOME REASONS WHERE-
fore it may and ought to be removed; well worthy
the serious consideration of the Right Honorable
and High Court of PARLIAMENT.

The fifth time imprinted, corrected, and much
enlarged.

By *Lewes Hughes* Minister of Gods Word.

Whereunto is annexed most strange and fearfull judge-
ments shewed upon Churches in time of
Divine Service.

set forth by way of Dialogue between a Countrey Gen-
tleman and a Minister of Gods Word.

Here is also added certain Reasons wherefore the
Church of SCOTLAND refused the
Service Book.

ISAIAH I. verse 12, 13.

*When ye come to appeare before me, who hath required this at
ur hand?*

Bring no more vain oblations, I am wearie to bear them.

LONDON:
Printed by T. P. 1642.



TO
THE RIGHT
HONOURABLE
AND HIGH COVRT
OF PARLIAMENT,

humbly sheweth unto your Honors,

THat Almighty God hath shew-
ed strange and fearefull signes
and tokens of his heavy wrath
and Iudgements, that doe hang
over this Land, and are ready
to come upon it, for the crying sinnes that doe
and in it every day more and more.

Barkshire on Wednesday the 9. of *Aprill*
about six of the clock in the afternoone,
a great hoise was heard in the ayre, and after
as though a great piece of Ordnance had
been shot off, and a little while after that, two

THE EPISTLE

more went off, and after that, Muskets were heard to goe off, so thicke, as if it had been in a set battell, and after that, the sound of a Drum, so loud, as it did amaze and astonish all that heard it. Stones came out of the ayre, one was found in the Parish of *Bokin*, knee-deep in the ground, till it came to the rock, and then broke the pieces thereof, being gathered, did waigh twenty-eight pound. One Mistris *Grove* and her man riding homewards, did see it fall in her own ground, who, as soone as the storm was over, came with her man to dig it up, her man as he was digging, did faint and swoound, and was like to die. Two of the pieces were sent by one *John Hoskins*, dwelling in the parish of *Wantage*, to a Gun-Smith dwelling in the *Minories*, neare *Algate*, at the signe of *Crosse-gunnes*, who did shew and give picture of them to many, my selfe did see a picture he gave to one *Master Bell*, a *Chaundler* in *White-Chappell*. Another stone was found in the Parish of *Challow*, which waighed 14 pound. There was then also a great and fearful storm of haile, so big, as they drew blood from the Cattell, and made them run and roare.

DEDICATORY.

At the same time, a pond of water was turned in colour like blood, at *Petrick* in the Parish of *Challow*.

Some of the water was brought to *London*, by the wife of *John Hoskins*, and given to the said Gunsmith, who did shew it to many, that did dip their handkerchers in it, and therewith their handkerchers were stained, in colour like Claret wine, which diverse now living will testifie upon oath.

The like was scene in the midst of a pond neere *Cambridge*, where the owner of the pond thinking that some man was drowned, or murdered and throwne into that place, did drag to see; the water being troubled & made black and foule with the filth and mudde that was brought up, did presently (in that place, and no where else) come to the same colour that it was of before, like blood, or rather Claret Wine.

The bloody Oysters that the Earle of *Arundell* had, ought not to be slighted, though some say, they were sicke: Why should his Oysters onely be sicke, and none of the rest.

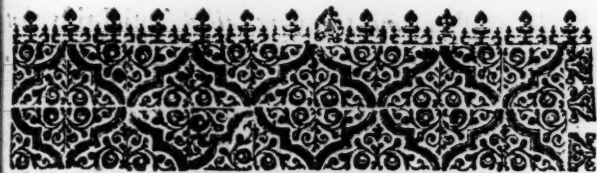
To relate all the strange and fearefull sights

THE EPISTLE, &c.

that have been seene of late in the ayre, and on the Land, in divers places within this Kingdome, would come to a large Volume: therefore I humbly crave leave to put your Honors in mind of some of the most strange and fearefull Iudgements of God upon Churches, in time of divine Service A true Relation whereof, is hereunto annexed, *Fol. 41.* to stirre up all that doe truly feare God, and his Iudgements, to pray heartily, that God will put into the heart of our gracious King, and into the hearts of the Nobilitie, Knights and Burgesses of this Honorable and High Court of Parliament, to reforme what is amisse in his holy Worship and Service, and that in time before his wrath be kindled and come forth as a consuming fire.

The grace of our Lord Iesus Christ, bewith you all, Amen

LEVVES HUGHES.



TO THE CHRISTIAN READER.

AS S^t Paul, speaking of false Apostles, saith, that they are deceitfull Workers, and that they do transforme themselves into the Apostles of Christ, 2 Cor. 11. 12. so may I say, of a namelesse, or rather a shamelesse man, that hath taken upon him, (by misapplying the holy scriptures) to maintaine all the Popish errors of the Service-Booke, and hath transformed himselfe into a Minister of Christ, being indeed, a very Antichrist, in that he seeketh upon him, to maintaine so much of the Service prescribed unto God, in the Book of Common Prayer, as is Antichristian, and is not ashamed to say, that Letanies, or Rogations, were the strength, stay, and comfort of Gods Church, and that by the Name of Jesus, is meant, Jesus named, and that at the mentioning of the Name Jesus, every knee should bow, and to prove the Antiquitie, of so much of the Service-Booke, as is Antichristian, he doth alledge, some Popes and ancient Fathers, that had their Antichristian errors, which they received from the Antichrists, which in the Apostles time, did secretly sow the seeds of the Antichristian Religion; which the Apostle doth call, the Mystery of Iniquitie, 2 Thes. 2. 7.

To the Christian Reader.

In the Apostles time, they were called Antichrists; that did secretly sow the seeds of the Antichristian Religion, 1 Joh. 2. 18. so may we now call all them Antichrists, that doe sow the seeds of the Antichristian Religion, either by their Preaching or Writing.

The Licensers of such Bookes, may shake hands with the Authors of them, as their fell w Antichrists, and fellow-theeves, because they doe what they can, to rob God of the worship and honour, due unto his holy Majestie; therefore pray, and pray heartily, that God will either turne their hearts, or stop their mouths, from speaking, and binde their hands from writing against the truth. And if thou be one of them, whose consciences will not serve them, to come into the place of Gods publike worship, to heare his holy Word, till the Service be all read, doe as the godly in Jerusalem did, when they saw that the chiefe of the Priests did bring the abomination of the Heathen, into the publike worship and service of God; they did not make any tumult or stirre, but did mourne and cry secretly unto God against those abominations; so doe you.

The three godly Children, did not goe about to pull downe the golden Image, that Nebuchadnezzar had set up, but did refuse to worship it.

Joseph of Arimathea, did not goe about to take downe the body of Christ, till he had begged and obtained leave of Pilate; whose example serveth, to teach all Christians that in things concerning the authoritie of the Magistrate they ought to acquaint him, and aske his leave, before they attempt any thing.



THE
 ERRORS AND VN-
 GODLINES OF THE SERVICE
 displaid and laid open, by way of a Dia-
 logue between a Countrey Gentleman,
 and a Minister of Gods Word.

Gentleman.

H Pray you satisfie me in one thing, and that is,
 concerning the Service-book, which me
 thinks is a very good Book, what think you
 of it?

Minist. I think, and am sure, that it is no
 good book, because it hath the seeds of Superstition and
 Idolatrie in it, and doth open a gap to all prophanenesse
 and ungodlinesse, and doth father an untruth upon God,
 as the false Prophets did, of whom the Lord complain-
 eth, saying, *The Prophets do prophesie lies in my Name:* Jer.

14. 14.

Gent. Where doth it open a gap to all prophanenesse
 and ungodlinesse, and father an untruth upon God?

Min. In the entrance into the Morning Prayer, in
 these words, *At what time soever, a sinner, doth repent him of
 his sin, from the bottome of his heart, I will put all his wicked-
 nesse out of my remembrance, saith the Lord.* And doth quote

A 2

Ezech.

Ezech. 18. 21. which if you please to read, you shall see, there are no such words to be found there; the words of God in that place, are these. *If the wicked return from all his sins, that he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live.*

Gent. Tell me, I pray you, why doth the Service book quote that place of *Ezechiel*, and doth leave out everie word that God did speak.

Min. As the devill, when he tempted our Saviour Christ, to cast himself down, from the pinnacle of the Temple, did alledge the 11. verse of *Psalm. 91.* and did leave out, these words, *They shall keep thee in all thy wayes,* lest they should put our Saviour in minde of the staires, which was the way, to go up and down by: so, the Service book (to encourage the ungodly, to continue in their ungodlinesse, doth leave out all the word that God spake, lest they should put the ungodly in minde, to return from all their ungodlinesse, and keep the Statutes of God, and do that which is lawfull and right.

Gent. Did you ever know any that did defer repentance, because it was written, in the Service book, that at what time soever, a sinner doth repent him of his sin, that God will put all his wickednesse out of his remembrance?

Min. Yes, when I did use to preach to the prisoners in the *White Lion* prison, one *Sara Lambers* (a common whore, and a notorious robber of houses) that had been condemned and reprov'd five times, and was perswaded that she should be hang'd, at one time or other, because she had no minde, to give over stealing, having used it so long, and did often brag in my hearing, that when she was upon the gallows, she would repent, and make such a speech unto the people, as should be as good as a Sermon.

Gent. Did she so, when she was upon the gallows?

Min. No, she died swearing and scoulding with the hangman,

hangman, because he would not let her give away her Waiſtcoat.

Gent. The Service book doth appoint, that the Service ſhall begin with a confeſſion of ſins, which methinks, is a very good confeſſion, is it not?

Min. No: becauſe it hath a manifeſt untruth in it, in theſe words, *There is no health in us:* as though the Church were an Hoſpitaſl, where all are diſeaſed perſons.

Gent. It is not meant, bodily health, but ſpirituall ſouls health.

Min. What ſay you ſo? Is it poſſible, that a Chriſtian congregation ſhould have no knowledge of God, nor of Chriſt, nor any true faith, nor hope of eternall life, nor any ſpark of the graces of Gods holy Spirit, wherein the ſouls health conſiſteth? God forbid.

Gent. The meaning is, that we have no health in us, of our ſelves, neither for our bodies, nor for our ſouls.

Min. Shall we therefore be ſo unthankfull and ſhameleſſe, as when God of his free love and mercie, doth give us health, ſhall we then, I ſay, be ſo unthankfull and ſhameleſſe, as to denie it, and out-face God, and tell him to his face, that we have no health, and ſo begin the worſhip and ſervice of God with a lie?

Gent. After the Confeſſion, followeth the Lords Prayer, which is repeated eleven times, in the Morning and Evening Prayer, in the Adminiſtration of Baptiſme, and in the Solemnization of Marriage, and in Burials, in the Viſitation of the Sick, and in the Communion, and the Concluſion, *For thine is the kingdom, the power and the glory for ever,* is left out every time, ought it to be left out?

Min. No verily, the leaving of it out, as ſuperfluous, is a controuling of our Saviour Chriſt, who in his wiſedome, thought fit to put it in. It is alſo a great offence, to Almighty God, and a provoking of his holy Maieſtie unto wrath againſt the Church of England, to have the

mention of his everlasting kingdom, power, and glorie, to be put out, of his publike worship and service.

Gent. Saint *Luke* doth leave it out. Chap. 11.4. therefore the Service book may leave it out.

Min. Not so: for Saint *Luke* was but the pen-man, to write what Christ commanded: therefore not S. *Luke*, but Christ did leave it out.

Gent. Why did Christ leave it out?

Min. Because it was sufficient, that he had caused S. *Matthew* to put it in, *Matth.* 6.13.

Gent. Why doth the Service book leave it out?

Min. Because the Masse book doth leave it out.

Gent. Why doth the Masse book leave it out?

Min. Because Antichrist the Pope, will have none of his Church (neither priest nor people) to give so much honour and glorie unto God.

Gent. Why is the Pope unwilling, to give unto God the honour and glory, that is due unto his holy Majestie?

Min. Because Satan hath put into his heart to oppose and exalt himself, above all, that are called Gods, that he may sit as God, in the temple of God: 2. Thes. 2.4.

Gent. The putting out of the Conclusion, as superfluous, being a great disgrace unto, and a controuling of our Saviour Christ, why do our Bishops suffer so great a disgrace, to be offered unto Christ?

Min. Because they are the limbes of Antichrist.

Gent. How do you like of the breaks and responds, that are read after the Lords Prayer? viz.

Minister.

O Lord open thou our lips.

Answer.

And our mouthes shall set forth thy praise.

Minister.

O God make speed to save us,

Answer.

O Lord make haste to help us.

Minister.

Glorie be to the Father, to the Son, and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be, me thinks they are very good, what think you?

Min. Me thinks they are stark nought, and do no way please God, who doth abhor, that the greatest enemy, that he hath in all the world, should prescribe a publike worship and service unto his holy Majestie.

Gent. The like breaks and responds are appointed to be read after the Creed, what think you of them?

Minist. I think they are very ridiculous: For, the Minister (as though he must be gone) is appointed to take his leave, and bid the people farewell, saying, *The Lord be with you:* and the Clark and people are appointed to bid him farewell, saying, *And with thy spirit:* And before they part, the Minister must call upon the Clark and people to pray with him, and in stead of praying, the Minister, Clark, and people are appointed to read the *Kyrielison*, and *Christielison*, three times by course, in English, in imitation of the Masse Priest and Quiristers, who are appointed to sing it by course three times.

Gent. What do you mean by *Kyrielison* and *Christielison*, and first tell me what manner of publike worship and service was prescribed unto God in the Primitive Church, was there any such service then?

Min. No verily, *Chrysostome* writing upon the 11. of *S. Matthews* Gospel, sheweth that in the Primitive Church they did spend the time in singing of Psalms. and in reading Chapters, out of the Old and New Testament, till the congregation was full, and that then the Preacher went into the Pulpit, and prayed there, the people being all silent, and joyning with him in heart, till he did leave praying, then they all, with one heart, did say, *Amen*,

Gent. Now I pray you, tell me, what do you meane
by

by *Kyrielison*?

Ain. *Kyrielison* is a word compounded of Hebrew and Greek, and signifieth in English, Lord have mercie upon us. The *Christielison* signifieth in English, Christ have mercie upon us.

The *Kyrielison* was devised by Pope Gregory the first, and appointed to be sung three times by the Masse-priests and Queristers in honour of the Trinitie. In like manner (in imitation of the Masse priests and Queristers) the Service-book appointeth, the Minister, Clark, and people, in stead of singing, to read the *Kyrie* and *Christielison* in English three times by course. The Minister must begin, with *Lord have mercie upon us*: after him the Clark and people must follow, with, *Christ have mercie upon us*, and after them the Minister must pin the basket with *Lord have mercie upon us*.

Thus (in imitation of the Masse-book, the Minister, Clark, and people are injoynd by the Service-book, to read the *Kyrie* and *Christielison* by course, thrice in the Morning, thrice in the Evening Prayer, thrice in the Litanie, thrice in the solemnizing of Matrimonie, thrice in the Visitation of the sick, thrice in the Churching of women, thrice in the buriall of the dead, and thrice in the Commination, contrary to the commandment of our Christ, where he bids us use no vain repetitions, as the heathen do, who think to be heard for their much babbling sake. Also, as the Masse-priests and Queristers, after they have sung the Creed, and the *Kyrie* and *Christielison*, they must sing by course certain Versicle in Latine, the same doth the Service-book injoyne the Minister, Clark, and people, to read in English, which are nothing else but peeces and patches devised by Antichrist the Pope, to provoke Almighty God to wrath, who doth abhor that the Pope, who is his greatest enemy, should prescribe such peeces and patches to be used in his publike worship and service. Therefore I may fitly compare the Minister, Clark, and people to the chief of the Priests among the Jews, a little before God brought upon them
the

the King of the Chaldeans, who slew their young men with the sword, and had no compassion upon young man, no maiden, old man, nor him that stooped for age, and burnt the house of God, and brake down the walls of Jerusalem, and burnt all the palaces thereof: and they that escaped the sword, were carried captives into Babylon.

Gent. Why was the wrath of the Lord so kindled against them?

Min. Because the chief of the priests and people did trespass: after the abomination of the heathen, and did mock the messengers of the Lord, and despised his word, and misused his Prophets: 2. *Chron.* 36. from the 14. verse to the 20. Even so the chief of our Priests and people, I mean the Lord Bishops, Deans, Archdeacons, Prebends, Non-residents, and too many of the formall Ministers, and people, have, and daily do trespass after the abomination of the Church of Rome, and have despised Gods Word, and mocked and misused the faithfull Messengers and servants of the Lord, untill the wrath of the Lord was almost kindled, and readie to break out, as a consuming fire against this Land: but, behold, and with holy reverence admire the goodnesse of God (whose propertie is, in wrath to remember mercie) how he doth spare his people, and poureth his wrath upon his and their enemies; his holy and great Name be therefore praised.

Gent. I did not think that our Service book had been so full of Poperie, I do now begin to be out of love with it, and with our Lord Bishops. Go on, I pray you, as you have begun, to discover the errors of it: and first concerning the Creed, which me thinks is a good Creed, is it not?

Min. Yes, were it, but that it hath one untruth in it, in these words, *Descended into hell.*

Gent. It was prophesied by the Prophet *David*, that God would not leave the soul of Christ in hell: therefore his soul was in hell, *Psal.* 16. 10.

Min. You do mistake that prophesie; the meaning of the holy Ghost in that place is, to shew that the body of Christ should rise out of the grave, before it was any whit putrified

or corrupted; therefore the Apostle doth alledge that prophetic, to prove the resurrection of Christ, *Act. 13. 35.*

For your better understanding of that prophetic, you must consider, that by soul is meant sometimes, the body or person of a man; as *Gen. 46. 26. Exod. 1. 5. 1. Pet. 3. 18.* and in divers other places. You must consider also, that the Hebrew word Sheol, which doth signifie hell, is sometimes taken for the grave, as, *Gen. 37. 35. 42. 38.* So in that prophetic, by soul is meant the body of Christ; and by Sheol is meant the grave: therefore in the Geneva Bible it is translated, *Thou wilt not leave my soul in the grave.*

Gent. It is written, *1. Pet. 3. 19.* that Christ was put to death concerning the flesh, but was quickened in the Spirit, by the which he also went and preached unto the spirits that are in prison: these words, me thinks, do shew plainly, that Christ went in his Spirit, that is, in his soul, into hell, to preach unto the devils, and damned souls in hell.

Min. You do mistake them: by the putting of Christ to death, concerning the flesh, we are to understand, that the body of Christ was crucified, dead, and buried: by the Spirit in which he was quickened, we are to understand, not the soul of Christ, but the holy Ghost which is called the Spirit of Christ *Rom. 8. 9.* by his going in his Spirit to preach unto them that are in prison, we are to understand, that Christ, by his holy Spirit, did stir up *Noah* to preach unto the old world, who is therefore called a Preacher of righteousness, *2. Pet. 2. 5.*

Gent. How long did *Noah* preach to the old world?

Min. One hundred and twenty yeers. *Gen. 6. 3.*

Gent. Are they all in hell, that *Noah* did preach unto?

Min. No: none are in hell but the reprobates, that would not repent and beleeve the Gospel that *Noah* preached unto them. *1. Pet. 4. 6.*

Gent. What? was the Gospel preached by *Noah*?

Min. Yes, Christ by his holy Spirit (to comfort the elect) did put into the heart of *Noah*, to preach salvation to them that did repent and beleeve in the promised seed of the woman, notwithstanding that their bodies were drowned.

Gent.

Gent. By this that you have said, I see, that the soul of Christ did not descend into hell to preach unto the damned: tell me, I pray you, where was the soul of Christ, while his bodie was in the grave?

Min. His soul was in heaven, as appeareth by his own words to the penitent thief, saying, *This day shalt thou be with me in Paradise*: that is, thy soul shall be with my soul in heaven.

They that do beleeve, that Christ his soul was in hell, may as well beleeve that hell, where is weeping, wailing, and gnashing of teeth, is a Paradise; that is, a place of joyes and pleasures.

Gent. I do now begin to have an heart-rising against the Service-book, and to wish that it were burnt: tell me, I pray you, are there any more things in it, that are contrarie to Gods Word.

Minist. Yes verily, it is full of Popish errors, and doth appoint horrible blasphemies and lying fables to be read to the people in stead of Gods holy word.

Gent. I never heard any blasphemie, or lying fable read in the Church.

Min. I think so, because (it may be) that you were never in the Church on those dayes, wherein they are appointed to be read.

Gent. Vpon what dayes are they appointed to be read?

Minist. On the fourth of October, in the forenoon, it appointeth an horrible blasphemie to be read for the first lesson, out of the 12. of *Tobie* and the ninth verse; where it is written, that *Almes do save from death, and purge away all sin*: which is a main ground of Popery, and an horrible blasphemie against Christ and his blood, that cleanseth us from all sin, 1. *Job.* 1. 7.

Also in the 15. verse of that Chapter, it is written, that there are seven Angels, that do present our prayers, which is another horrible blasphemie against Christ, who onely doth present our prayers, *Revel.* 8. 3, 4.

Gent. These are horrible blasphemies indeed, I pray you let me hear some of the fables that are in it.

Min. 1. On the 30. of *September*, another lying fable is appointed to be read of an Angel that was sent to scale the whitenesse from his eyes, and to give *Sara* the daughter of *Raguel* to his son *Tobias* in marriage, and to binde *Asmodeus* an evil spirit, that was in love with her, and had killed seven men that had been married unto her.

2. On the first of *October* another lying fable is appointed to be read, how *Tobie* being about to send his son *Tobias* to *Rages* in *Media* for a wife, did bid him to go and look for a man to go with him, and that he went and found an Angel, and brought him to his father, who promised to give the Angel wages, and agreed with him what he should have by the day, and sent him with his son and his dog.

3. On the 3. of *October* another lying fable is appointed to be read, how *Tobias* being come from *Rages* did call the Angel unto him, and bade him take a servant and two Camels, and go to *Rages* for money, and that the Angel went and carried writings, which he delivered to *Gabael*, who brought bags of money sealed up, which he delivered to the Angel.

These blasphemies and lying fables, are affirmed, in the Preface of the Service-book, to be undoubtedly grounded upon the holy word of God, which is an intolerable slander, and an horrible blasphemie against the holy word of God.

To make way for these horrible blasphemies, lying fables, and other Apochrypha scriptures, above 277. Chapters of the holy word of God, are in disgracefull manner, thrust out of doores, and forbid to be read, and some whole books, as, the book of Canticles, both the books of *Kings*, save about eight Chapters of the first book, and both the books of *Chronicles*, the book of the *Revelation*, the genealogie of Christ, and the conclusion of the Lords Prayer.

The reason why they are prohibited, the Service-book doth shew, in the order how the holy Scriptures ought to be read at Morning and Evening Prayer, where it is written, that they do edifie lesse, then the chapters that are appointed to be read in stead of them, which is an intolerable slander and blasphemie against the holy word of God.

Concerning

Concerning the book of Canticles, in it is described, in most sweet and comfortable allegories and parables, the perfect love of Christ towards his Spouse the Church, and her ardent love towards his holy Majestie, desiring more and more to be joynd unto him, and not to be forsaken, for any spot or blemish in her.

Concerning the book of *Revelation*, it is written, chapter 1.3. *Blessed are they that hear it, and keep those things that are written therein*; therefore the forbidding of it to be read, is a robbing of the people of an unspeakable blessing.

Concerning the Genealogie of Christ, the forbidding of it to be read, is a means to keep the people in blindness, not able to see the truth of God in fulfilling his promise, to *Abraham*, and to *David*, that Christ should come of them, and of their seed, nor to see, that Christ came not onely of *Abraham*, and of *David*, who were Jews, but also of *Rahab* and of *Ruth*, who were Gentiles, and that therefore Christ is the Saviour of us Gentiles, as well as of the Jews.

Concerning the conclusion of the Lords prayer (*for thine is the kingdome, the power and the glory for ever*) the putting of it out, is a controuling of our Saviour Christ, who in his wisdom thought fit to put it in.

Concerning the books of *Kings*, and the books of *Chronicles*, they do contain the Acts of the Kings of *Juda* and *Jerusalem*, and do shew, how the ten tribes for their Idolatrie and disobedience to God were led into captivitie, and what fearfull judgements came upon divers Kings for doing that which was evill in the sight of the Lord: most remarkable is that which came upon *Zedechiab*, whose sons were slain before his eyes, and afterwards had his own eyes put out, and bound with fetters of brasse, and carried into *Babylon*.

They shew also, how godly Kings when they saw the judgements of God like to come upon their land, had recourse unto the Lord, and (by earnest prayer) were heard, and the judgement removed.

They shew also, how the godly Kings did ever love Gods true Prophets, and did hearken unto them, and were zealous in maintaining the true religion, and in suppressing idolatry.

Gent. O horrible, how have the Bishops deluded King *Edw.* the sixth, Queen *Elizabeth*, King *James*, and our gracious King *Charles*, and the whole State, and made them believe, that there was nothing in the Service book that is amisse, or any way contrary to Gods word.

God Almighty deliver us from them: now that you have shewed me the blasphemies and lying fables; shew also the Popish errors that are in it: and first tell me, whether the Service Book doth command, that all both Ministers and people shall bow their bodies, when the name of Jesus is read.

Min. The Bishops onely, without any warrant from God, but from the Pope.

Gent. I have heard that the name Jesus was a common name among the Jews, was it so?

Min. Yes, *Ioshua* the son of *Nun*, is called *Iesus*, *Acts* 7. 45. *Heb.* 4. 8.

One of *S. Pauls* fellow-labourers, was called *Iesus*, *Col.* 4. 11. *Syrach* of *Jerusalem*, had a son whose name was *Iesus*, *Ecc.* 50. 27. so had *Iosedech*, *Eccles.* 49. 12. and divers others.

Gent. Why do Bishops make an Idoll of the name Jesus, by causing men to bow their bodies, and to put off their hats when it is read?

Min. Because they mistake the word of God, where it is written, that at the name of *Iesus* every knee shall bow, both of things in heaven, of things on earth, and of things under the earth, *Phil.* 2. 10.

Gent. What is the name of Jesus?

Min. As by the name of our gracious King *Charles* is meant, not the name *Charles* (which is a common name) but the authority and power that God hath given him over all people within his own dominions; as when men are prest to the Kings service, they are prest in the Kings name, that is, by vertue of authority and power from the King; even so, as by the name of King *Charles* is meant his authoritie and power, &c. so, by the name of *Iesus* is meant the authority and power, that hath given him over all things in heaven and in earth, and under the earth.

Gent. What is meant by things in heaven?

Min.

Min. By things in heaven are meant the holy Angels and souls of the faithfull, that have no knees.

Gent. What is meant by things on earth ?

Min. By things on earth, are meant all mankind living on earth, whether they be elect or reprobate.

Gent. What is meant by things under the earth?

Min. By things under the earth, are meant the devils and damned souls in hell.

Gent. What is meant by bowing of the knee ?

Min. By bowing of the knee is meant subjection, *Iſa.* 45. 23. and not bowing of the body, when the name Jesus is read; as Pope *Anaſtaſius* did command, *Ann.* 404.

Gent. What is meant by bowing of every knee, of things in heaven, of things on earth, and of things under the earth?

Min. Thereby is meant, that all the holy angels and saints in heaven, and all mankind on earth, and all the devils and damned souls in hell shall submit themselves to Christ, and acknowledge him to be Lord of all, and to have power over all, to save and condemne whom he will.

Gent. What other error do you finde to be in the Service book?

Min. The interrupting of the Minister by the Clark, and the whole congregation, when he readeth the Psalms, by taking every other verse out of his mouth, with an hacking confused noise, especially in countrey Churches, where the people cannot read well.

When the Clark and Minister do read the 18, 19, and 20. verses of the 50. Psalme by course, they are likened by some to women scoulding and accusing one another. The Clark doth begin to scold with, and to accuse the Minister, saying, *When thou sawest a thief, thou consentedst unto him, and hast been partaker with adulterers;* then the Priest accuseth the Clark, saying, *Thou hast let thy tongue speak wickednesse, and with thy tongue thou hast set forth deceit.* Then the Clark doth set upon the Minister again, and doth accuse him, saying, *Thou sittest and speakest against thy brother, yea, thou hast slandered thine own mothers son.*

Gent. Who did first bring in the reading of Psalms by course?

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Gent. O horrible, how have the Bishops deluded King *Edw.* the sixth, Queen *Elizabeth*, King *James*, and our gracious King *Charles*, and the whole State, and made them believe, that there was nothing in the Service book that is a misse, or any way contrary to Gods word.

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Gent. Who did first bring in the reading of Psalms by course ?

Min.

Min. *Eusebius*, in his Ecclesiasticall History, sheweth, that the *Arians* first devised the singing of Psalms, by *Antiphones*, or singing by course, one side answering another, as they do in Cathedrals, by which invention and practise, *Iohn Chrysostome* (Bishop of *Constantinople*) seeing the *Arian* faction to get ground, by drawing multitudes of disciples after it, he himself began to set up in his Church; and from thence it was brought into the Church of *Rome*, by Pope *Hormisdas*, as some write, or by Pope *Gregory*, as some others do write.

The Minister when he readeth or preacheth Gods word, is the mouth of God, speaking to the people; therefore, they ought to be silent, and to hearken with reverence.

Also when the Minister doth pray, he is the mouth of the people speaking unto God for them, therefore they ought to be silent till he hath done speaking unto God for them, and then say, *Amen*.

Gent. In the Churching of women, and in divers other places of the Service book, Ministers are called Priests, is that a fit name for a Preacher and Minister of the Gospel?

Min. No verily; For we read in Gods Word, of no more orders of Priests, but of two; the order of *Aaron*, and the order of *Melchisedech*.

Of the order of *Aaron*, were the Leviticall Priests, whose office was to offer sacrifices, which together with the sacrifices was abolished in Christ his death.

Of the order of *Melchisedech* was Christ onely, and shall remain Priest for ever.

A third order of Priests is to be found no where, but in the Masse-book, and in our Service-book.

The name Priest belongeth to every Christian man and woman, as well as to the Minister, according as it is written, *Revel. 1. 6.* that Christ hath made us Kings and Priests unto God: the meaning is, that Christ hath made all the elect (men and women) priests, to offer the sacrifices of praise, and of thanks unto God.

Gent. What do you think of the Priest and Clark, when they do church a woman?

Min. I will not tell what I think, but I will tell you what some do say.

Gent.

Gen. What do they say?

Min. They say that the Priest is like to a witch.

Gen. Why do they say that he is like to a witch?

Min. Because he doth as a witch doth, when she saith the Lords Prayer, and the Articles of the Christian faith.

Gen. What doth a witch when she saith the Lords praier?

Min. She leaves out these words, *but deliver us from evil*, and so doth the Priest, when he doth church a woman.

Gen. What doth a witch when she saith her Creed?

Min. When she cometh to the second Article (*and in Jesus Christ, his onely Son*) she shifts over these words (*our Lord*) so, the Priest reading the Lords Prayer, when he comes to the last Petition, *lead us not into temptation*, he skips over these words, *but deliver us from evil*, and also the conclusion, *for thine is the kingdome, the power, and the glory for ever*.

Gen. Why will not a witch say these words, *but deliver us from evil*?

Min. Because the devil will not let her, till she hath bewitched so many as he would have her.

Gen. Why will not the devil let her?

Min. Because he knoweth, that by the evil that's prayed against in that Petition, is meant him, and the sin whereunto he tempteth, therefore he will not have the witch to say those words, because when she saith them, she prayeth to be delivered from him, and from the witcherie whereunto he tempteth her.

Gen. Why doth the Service-book appoint that the Minister shall not say them?

Min. Because the Masse-book doth not allow the Priest to say them.

Gen. Why will not the Pope have the Priest to say them?

Min. Because when he saith them, he doth pray against the devil and the Pope, and against all the abominations of the Church of Rome.

Gen. Why doth the Service-book appoint that the Minister shall not read the conclusion of the Lords Prayer?

Min. Because it is so in the Masse-book.

Gen. Why is it so in the Masse-book?

Min. Because the Pope would have none that are of his Church, neither Priest nor people, to give unto God, the honour and glory that is due unto his holy Majestie.

Gent. Why is the Pope unwilling that God should have the honour and glory that is due unto his holy Majestie?

Min. Because the devil hath put into his heart, to oppose and exalt himself above God, that he may sit as God in the Temple of God, as though he were God, 2. *Thes.* 2. 4.

Gent. Why will not the witch acknowledge Christ to be the Lord?

Min. Because the devil would have her to take him, and not Christ for her Lord.

Gent. Why do some say, that the Priest and clark when they do church a woman, are like to a couple of Players acting their parts?

Min. Because the priest when he readeth the Lords praier doth skip over these words, *but deliver us from evil*, and doth leave them to the clark to say for his part; and as soon as the clark hath said them, the Priest for his part saith, *Lord save this woman thy servant*: then the clark for his part saith, *which putteth her trust in thee*; then the priest, as though he would not have the woman to put her trust in him, turns her over to the clark, and bids him be unto her a strong tower: then the clark answereth, and sheweth that he will not be unto her a strong tower *from the face of her enemies*.

Gent. This is a very strange kinde of giving God thanks for womens safe deliverance, from the pain and perill of child-birth.

Min. It is indeed, and no small grief to honest women, not onely because there is no thanks given to God for their safe deliverance, from the pain and perill of child-birth, but also because thanksgiving is turned to a Jewish kinde of purification; for they must come with a vail to cover their faces, after the Jewish manner, signifying thereby, that by child-bearing they were made unclean, and that they were ashamed of their uncleannesse, or that they had played the harlots, and were ashamed to shew their faces: and *Juda* thought that *Thamar* was an harlot, because her face was covered

covered with a vail, *Genes. 33. 14. 15.*

It is a great offence, not onely to honest women, but also to every true Christian man, to see his wife go to the Church like a Jew, or like an Harlot.

It is also a great imboldning of whorish women, to continue in their filthinesse, because (in stead of the fearfull judgements of God) the Priest doth declare and pronounce unto them, that the Lord is their keeper, and their defence, so that the Sun shall not burn thee by day, nor the Moon by night: and that the Lord shall preserve them from all evill; the Lord shall preserve their going out, and coming in for ever.

It is a devillish part in the Priest, to declare and pronounce unto harlots, the precious promises, that God hath made to them that fear him.

So also is it in the Bishops, to suspend and deprive the faithfull servants of the Lord Jesus, for refusing to observe the order prescribed in the Service-book.

Gent. Are you sure that a witch, when she saith her Creed, doth leave out these words (*our Lord*) and that when she saith the Lords Prayer she will not say, *deliver us from evill?*

Min. I am sure that one Mother *Jackson*, arraigned and condemned at *Newgate*, for bewitching one *Mary Glover*, a Merchants daughter in *Thames street*, *Doctor Bancroft* then Lord Bishop of *London*, did inform Judge *Anderson*, then Lord chief Justice, that the said Mother *Jackson* was wronged, and that the Maid did counterfeit, whereupon, the Lord chief Justice gave order to Sir *John Crooke*, then Recorder of *London*, to make triall of them in his chamber at the Temple. The Maid being sent for, came with her mother and divers of her neighbours: and about an houre after the witch was sent for, and was brought in disguised like a countrey Market-woman, with a muffler to hide her face, and an old hat, and a short cloak spattered with mire. As soon as she was come into the chamber, the maid suddenly fell down backwards on the floore, with her eyes pluckt into her, her tongue pluckt into her throat, her mouth drawn up to her eare, her bodie stiffe and sencelesse, her lips being shut

close, a plain and audible loud voice came out of her nostrils, saying, *Hang her, hang her.* Then the Recorder called for a candle and a sheet of paper, and held the paper flaming to her hand, and called for another sheet, and held that also to her hand, till her hand did blister, the blister did break, and water came out, and dropt down on the floore; the maid lying still, and sencelesse as a dead body with the voice coming out of her nostrils, saying, *Hang her, hang her.* Then the Recorder called for a long pin, which he held in the candle till it was very hot, and thrust the head of it into her nostrils, to see if that would make her nese, or wink, or bend her brows, or stir her head, which she did not, but lay still as one dead and sencelesse. Then I told the Recorder, that I had often prayed with the maid, and that when I did conclude with the Lords Prayer, the maid (as soon as I said, *but deliver us from evill*, was tost up, and shaken, as if a mastive dog should take a little curte into his mouth, and shake him. Then the Recorder did bid the witch say the Lords prayer, which she did, till she came to these words, *but deliver us from evill*, which she did skip over, and would by no means be brought to say them; then she was bid to rehearse the Articles of the Christian faith, which she did, till she came to these words (*our Liberty*) and would by no means be drawn to confesse that Jesus Christ was our Lord. I told the Recorder also, that when the maid was in her sencelesse fits, if the Witch did but lay her hand upon her, she was tost and thrown towards her; thereupon the Recorder caused the maid to be taken up and laid upon a bed, and clothes to be laid upon her, especially upon her head, because she should not see nor hear, then he made signes to the women to stand round about the bed, and that the Witch should stand among them, and that every one should lay hands upon her softly, which they did, and the maid did not stir, till the Witch laid her hand upon her, then all the clothes were thrown off, and the maid tost towards her. Whereupon the Recorder looking upon the Witch, said, Lord have mercy on thee woman, and sent her to Newgate; Then as soon as she was gone, the voice that came out of the maids nostrils ceased.

ceased, and the maid came to her self, and went home with her mother.

About three weeks or a moneth after the witch was condemned, the maid continuing every second day, in most strange and fearfull fits and torments; The Recorder hearing of it, did blame me and all the Ministers of London, and told me, that we might all of us be ashamed, to see a childe of God in the claws of Satan, without any hope of deliverance, but by such means as God had appointed, fasting and prayer.

Within few dayes after, it pleased God to make me an instrument to draw five Ministers and other good Christians, to set a day apart, and to joyn with me in that holy holy exercise, and continued therein from morning till alter candle-lighting, then on the sudden, after a fearfull conflict, which did much amaze some, and caused them to cry with a confused noise, Jesu help, Jesus save, the maid did start up out of a little wicker chair where she sat, and with her strength did lift me up with her, I kneeling behinde her, and holding her in mine armes, and did cast white froth out of her throat round about the chamber, and on the sudden fell down into the chair, as one truly dead with her head hanging down, and her neck and armes limber, which before were stiffe, as a frozen thing; then suddenly life came into her whole body, and her eyes which were pluckt into her head, and her tongue which was puld into her throat, came into their right place, then she looked with a cheerfull countenance round about the chamber, and with a loud voice did speak, saying, *O he is come, she is come, the Comforter is come, the Comforter is come, I am delivered, I am delivered.* Her father hearing these words, wept for joy and with a fainting voice said, *O, these were her Grand-fathers words when he was at the stake, and the fire crackling about him.* Then she kneeled down, and offered a sweet evening sacrifice of thanks and praise unto God for her deliverance, till her voice grew weak, then the Ministers did speak to her to cease, and to let one of them end the day with thanksgiving, and in regard that I had begun the day with prayer, they spake to

me, to make an end with thanksgiving. That done, care was had of her, to put her to some Minister for one yeer, lest Satan should assault her again; and by common consent, she was put to me, and I took her for my servant, for one yeer, and took her, and her mother, and sister, and lodged them at my house in great St. *Helin*, which then was my living.

The next day, I went to Sir *John Crooke*, to shew him what God had done for her, who did advise me to go to the Bishop before he was misinformed, and to shew him the passages of the day from the beginning to the ending, and not to go of my self, but from him; and tell his Lordship that he did send me; I did so, but could have no audience, and for my pains I was called Rascall and Varlot, and sent to the Gatehouse, where he kept me foure moneths, and did set forth a book wherein he called me, and the rest of the Ministers, that did joyn with me in that holy action, Devill finders, Devil puffers, and Devil prayers, and such as could start a devill in a lane, as soon as an Hare in *Waltham Forrest*. All the rest, being men and women of good esteeme and credit, he called, a rout, rabble, and swarme of giddy, idle, lunatick, illuminate, holy spectators, of both sexes, and specially a sistermity of nimps, mops, and idle holy women, that did grace the devil with their idle holy presence.

Gent. Now go on, I pray you, to shew the errours of the Service-book; I have heard some say, that the manner of administring the holy sacrament of Baptisme, is very absurd and full of popish errors, and so ridiculous as they cannot but laugh at it; I pray you tell me, what do you finde in it to be so absurd and ridiculous, as they cannot but laugh at it.

Min. The interrogatories ministred to Infants that have no understanding; and the answer of the godfathers and godmothers are so absurd and ridiculous, as they cannot but laugh at them: as first, the Minister must examine the Infant, and ask him, if he doth forsake the devill and all his works, the vain pomp and glory of the world, the covetous desires of the same, the carnall desires of the flesh, so as he will not follow nor be led by them: he must also ask him, if he doth beleve all the Articles of the Christian faith, and if
he

he will be baptized in that faith ?

Gent. Were not these interrogatories administred to Infants in the Primative Church ?

Min. No, these or the like were then administred to such as were of yeers, when they were converted and came to be baptized, and afterwards commanded by the Pope to be administred to Infants.

Gent. Were the friends, that brought children to be baptized, called godfathers and godmothers in the Primative Church ?

Min. No, they were called, *Consponsores*, that is, sureties or undertakers.

Gent. Why were they called sureties or undertakers ?

Min. They were called sureties or undertakers, because the Gentiles to whom the Apostles did preach, were heathen and Idolatrous, therefore when such as were converted brought their children to be baptized, the Church in case the parents should die, thought it necessarie, that friends should give their word, that the children should be brought up in the Christian Religion.

Gent. The Christian Religion (thanks be to God) is now settled and established in this land, therefore there is no need of sureties.

Min. Yes verily.

Gent. Why ?

Min. Because the land is too full of Papists, therefore it is necessarie that some should undertake that Infants should be brought up in the Christian Religion, and not in Poperie.

Gent. Have we any warrant out of Gods word, to call any man godfather ?

Min. Our Saviour Christ saith, *Call no man on earth father, for there is but one your father, which is in heaven, Matth. 23. 9.* In which words, the meaning of our Saviour was, to reprove the ambition of the Pharisees, in coveting titles of honour; Godfather is an honorable title. To give so honorable a title to any man, is a blasphemie against God, who onely is our God-father, that is our God, and our Father.

Gent. What answer doth the godfathers and godmothers, give ?

Min

Min. They give no answer, but do counterfeit the Infants voice (as if he were a conjured ghost) speaking within them, and answering to the first interrogatorie, concerning the devil and all his works, the vain pomp and glory of the world, the coverous desires of the same, and the carnall desires of the flesh, that he doth forsake them all; and to the second and third, concerning the Articles of the Christian faith, that he doth beleevethem all; and that he doth desire to be baptized in that faith.

Gent. What doth the Minister after he hath received these feigned answers?

Min. He doth baptize the Infant, and doth mark him on the forehead with a crosse, which doth offend many, because they take it to be the mark of the Beast, mentioned *Revel. 14. 9.*

Gent. Why do they take it to be the mark of the Beast?

Min. Because there is no one thing in all Popery, set on the forehead, and on the hand, but a crosse; made on the forehead by the Priest in Baptisme, and by the Bishop on the right hand in Confirmation, saying, *Signaculum Christi, in manū dextra tradonibi*: therefore they say, that it is a mark wherewith the Beast doth cause all that are of his Church to be marked; according as it is written, that he hath made all, both small and great, rich and poore, bond, and free, to receive a mark on the forehead, and on the right hand; *Revel. 13. 16.*

It is written, *Revel. 14. 9.* that if any receive his mark on the forehead, and on the hand, he shall drink of the wine of the wrath of God; therefore some do keep their children unbaptized, rather then have them marked with the mark of the Beast.

Gent. What fault do they finde with the prayers that are made at the administration of Baptisme?

Min. They finde fault with the Popish errors that are in them, as in the first prayer before Baptisme; it is written, that God hath sanctified the flood, *Joel 3.* and all other waters, to the mysticall washing away the sin. The truth is, that there is no mysticall washing away of sin in water, but a

recall true washing away of sin in the blood of Christ, 1. *Ioh.* 1. 7. The water in Baptisme doth but signifie, that as foule things are washed and made cleane in water, so the soules of the Elect, defiled with sinne, are made cleane in the blood of Christ, 1. *Iohn* 1. 7.

In another prayer, the Minister prayeth that the Infant may receive remission of sinnes, by spirituall regeneration. The truth is, that the Children of GOD have their sinnes forgiven, and are sanctified by Faith, *Rom.* 5. 1. and not by spirituall Regeneration, which is but an effect of Faith, purifying the heart, *Acts* 15. 9. or to speake more plainly, it is GOD that justifieth. *Rom.* 8. 33. by accepting of the sufferings and obedience of Christ, as a sufficient recompence and satisfaction, and doth by Faith assure the hearts of his children, that for the merits of the sufferings and obedience of Christ, his wrath is pacified, and his justice satisfied.

In another Prayer, Thanks is given to GOD for regenerating the Infant with his Holy Spirit. The truth is, that the Children of GOD, doe receive the Spirit of God to regenerate them, not by sprinkling of Water in Baptisme, but by hearing the Gospel preached, 2. *Cor.* 3. 8. *Acts* 10. 44. To make mention of all the Popish errors that are in other Prayers and Collects, would bee too tedious.

Gent. I am sorry that the administration of the holy Sacrament of Baptisme is so full of Popish errors, and so absurd and ridiculous, as some cannot but laugh at it. There is a Catechisme annexed to the administration of Baptisme, what doe you thinke of it?

Min. I do thinke, and am sure, that it is taught, and doe wish that it were burnt, because it teacheth children to beleeve and tell untruths.

Gent. Wherein doth it teach children to beleeve and tell untruths?

Min. In that it teacheth them to beleeve and say, that their God-Fathers, and God-Mothers, did promise and vow three things for them. The truth is, that they did neither promise nor vow any thing for them.

Gent. What then did they ?

Min. They did nothing but accompany them to the Font, and then one of the Godsfathers being examined by the Minister, whether he doth forsake the Devill and all his works, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh ; then he having a mind to justifie himselfe in the face of the Congregation, is not ashamed to brag, that he doth forsake them all : and being further examined, whether he doth beleeve all the Articles of the Christian faith ; his answer is, that he doth beleeve them all, and being demanded if he will be baptized in that faith, he answereth, saying, *That is my desire* ; in which his answer, there is not one word of any promise or vow, that he maketh for the infant.

Gent. Wherein else doth the Catechisme teach children to beleeve, and to say an untruth ?

Min. It teacheth them to beleeve and say an untruth, in that it teacheth them to beleeve and to say, that they are made the children of God in Baptisme.

The truth is, that whosoever is not a childe of God before he be baptized, shall never be a childe of God, because all that are the children of God, were (before the world was) made the children of God, by vertue of Gods eternall decree of election, and shall remaine the children of God for ever, by vertue of the everlasting covenant of Grace.

Gent. Wherein else doth the Catechisme teach children to beleeve and to say an untruth ?

Min. In that it teacheth them to beleeve, and to say, that Christ hath redeemed all mankind.

The truth is, that Christ came into the world, not to redeeme all mankind, but the Elect onely ; therefore the Evangelist Saint *Luke* setting forth the Genealogie of Christ, beginneth from *Joseph*, and ascendeth to *Adam*, and from *Adam* doth descend to *Seth*, who was the first of the Elect that was borne after the death of *Abel*, and maketh no mention of *Cain*, nor of any of his posteritie. And Saint *Matthew*, beginning from *Abraham*, and from *Abraham* descendeth to *Isaac*, and from *Isaac* to *Jacob*, and maketh no mention of

Ishmael,

Ishmael, nor of *Eſau*, nor of any that came of them.

Alſo our Saviour Chriſt ſaith, that *he gave his life a ranſome for many*, Mat. 20. 28. and that his bloud was ſhed for *many*. He doth not ſay, that his bloud was ſhed for all mankind, but for *many*; that is, for the Elect onely, who are many, though but a few in compariſon of the multitude that are Reprobates.

Gent. It is written in the Rubrick before the Catechiſme, that children baptized have all things neceſſary to ſalvation, and are undoubtedly ſaved; is that true?

Min. The truth is, that they have no knowledge of ſinne, nor of the wrath and curſe of God due to ſinne, nor of Chriſt, nor of the Articles of the Chriſtian faith, and therefore have neither faith nor repentance; without which none can be ſaved.

It is true, that Infants borne of the Elect, are undoubtedly ſaved, by vertue of Gods everlaſting covenant of Grace, ſo many as are of the number of the Elect; I ſay, ſo many as are of the number of the Elect, becauſe many of the Elect that are now Saints in heaven, have brought forth children that are Reprobates and damned ſoules in hell: *Adam* had *Cain* as well as *Abel*, and *Abraham* had *Iſhmael* as well as *Iſaac*, and *Iſaac* had *Eſau*, whom God hated, as well as *Jacob*, whom God loved.

Gent. I have yet many queſtions to aſke you, and am loath to tire you, therefore I will aſke you but one queſtion more concerning the Catechiſme; It is written in it, that there are two Sacraments onely, as generally neceſſary to ſalvation; Is it true, that the Sacraments are neceſſary to ſalvation?

Min. No verily; For, if it be true, that the Sacraments are neceſſary to ſalvation, it is alſo true, that if a child die before he be baptized, he ſhall be damned, which none but Papiſts doe beleieve, and therefore their Midwives doe take upon them to baptize.

Gent. Why doth the Catechiſme affirme, that there are two Sacraments onely, as neceſſary to ſalvation; as

though there were more Sacraments then two, though not necessary to salvation?

Min. Because the Service-booke doth allow of the five Popish Sacraments, as appeareth by the Rubrick before the Communion, where it is written, that every Parishioner shall communicate thrice in the yeare, and also receive the Sacraments, and other Rites, meaning the five Popish Sacraments and Rites.

Gent. What doe you thinke of the Administration of the Lords Supper?

Min. I doe thinke that is so Popish, as it cannot please God.

Gent. I have heard some say, that the Minister and Clarke are like to a couple of Players, acting their parts on a stage.

Min. They are so, in that they do imitate the Masse-Priest and Quiristors, and doe act the very same parts, onely this is the difference; the Masse-Priest and Quiristors, doe sing their parts in Latine; And the Minister and Clarke, doe say theirs in English.

Priest.	Minister.
<i>Sursum corda.</i>	Lift up your hearts.
Quiri.	Clarke.
<i>Habemus ad Dominum.</i>	We lift them up to the Lord.
Priest.	Minister.
<i>Gratias agamus Domino.</i>	Let us give thanks to the Lord
Quiri.	Clarke. (our God.
<i>Verum & iustum est.</i>	It is meete and just so to doe.
Priest.	Minister.
<i>Reſte verum & iustum est</i>	It is very meet right and our
<i>&c. & ideo cum Angelis,</i>	bounden duty, therefore with
<i>& Archangelis, & cum</i>	Angels and Archangels, and
<i>omnibus, celestis exercitibus,</i>	with all the company of hea-
<i>canimus, sine, sine, dicentes,</i>	ven, wee laud and magnifie
<i>sanctus, sanctus, Dominus</i>	thy glorious Name.
<i>Deus Saboth,</i>	

Gent.

Gent. Were any such parts acted by our Saviour; Christ, and his Disciples?

Min. No verily.

Gent. Did our Saviour Christ when he gave the bread to his Disciples, pray that his body might preserve their bodies and soules to eternall life?

Min. No verily.

Gent. Have you ever read, that the Apostles, or Ministers of the Primitive Church did pray so?

Min. No verily.

Gent. Doe the Ministers of Reformed Churches pray so?

Min. No none but Masse-Priests doe pray so, to give content to the Papists, who doe beleeve, that when they eate the bread and drinke the wine, they doe eate the very flesh, and drinke the very blood of Christ, and doe receive the body and blood of Christ, into their bodies, therefore the Pope of purpose to confirme and keepe them in their errour, will have the Priest to pray that the body of Christ which they eate, and the blood of Christ which they drinke (as the Pope makes them beleeve,) may preserve their bodies and soules to eternall life.

The truth is, that wee are preserved to eternall life by the power of God, 1 *Pet.* 1. 5. therefore if it were possible for the Papists (when the Priest is at Masse) to pull Christ out of heaven and kill him, that they might have his flesh to eate, it would profit them nothing to eternall life, *John* 6. 63.

Gent. Ought not our Ministers to follow the example of Christ, and of the Apostles and Ministers of the Primitive Church, and of the reformed Churches, rather then the example of the Masse Priest?

Min. Yes verily.

Gent. Why doe they not?

Min. Because as the Pope will have the Masse-Priest to observe the order of the Masse-booke, so the Bishops

will

will have the Ministers to observe the order of their Service-booke.

Gent. Some doe receive standing, some sitting, and some kneeling: I pray you tell me, which of these three gestures doe you take to be fittest for the Lords Supper?

Min. Before I answer you, give me leave to speake a little of the Pascheover.

Gent. What doe you meane by the Pascheover?

Min. By the Pascheover, I doe meane a publike assembly of the Jewes to a Supper in *Jerusalem*, *John* 13. 2. on the first day of the feast of unleavened bread, *Matth.* 26. 17. which feast was also called the feast of the Pascheover, *John* 13. 1. 2.

Gent. What had they to their Supper?

Min. They had a Lamb, called the Lords Pascheover, *Exod.* 12. 11. which they did eate with bitter hearbs and unleavened bread.

Gent. Why was the Lambe called the Lords Pascheover.

Min. It was called the Lords Pascheover, because the Lord did ordaine it to be a token to put the *Israelites* in minde of the cruell bondage of their Fathers in *Egypt*. and of his mercy and goodnesse in passing over the houses of their Fathers, when (by his Angel) he slew the first borne in every house of the *Egyptians*.

Gent. What was signified by the bondage of the *Israelites* in *Egypt*?

Min. It did signifie the spirituall bondage of all the Elect children of God, under sinne, Sathan, and death eternall.

Gent. What did their deliverance out of *Egypt* signifie?

Min. It was a type of the spirituall deliverance of all the Elect children of God, from their spirituall bondage under sinne, Sathan, and death eternall, by Christ Jesus, of whom the Paschall Lamb was a type: therefore the Jewes did assemble themselves in *Jerusalem* to praise God, not onely

onely for his mercy and goodnesse in delivering their Fathers out of Egypt, but also and chiefly for the deliverance of themselves, and of all the Elect children of God from their spirituall bondage under sinne, Sathan, and death eternall, by the promised Messiah Jesus Christ.

Gent. Why was the Lambe eaten with unleavened bread?

Min. It was eaten with unleavened bread, to put them in minde of the sudden departure of their Fathers out of Egypt, so as they had no time to leaven their dough, but were forced to carry it unleavened on their shoulders.

Gent. Was nothing else signified by the unleavened bread?

Min. Yes, leaven doth signifie false doctrine, *Mat. 16. 6.* hypocrisie, *Luk. 12. 1.* maliciousnesse and wickednesse, *1 Cor. 5. 8.* therefore they kept the feast with unleavened bread, not onely in memoriall of the suddennesse of the departure of their Fathers out of Egypt, but also and chiefly, to put them in minde, to hate and take heed of false doctrine, hypocrisie, maliciousnesse & wickednesse.

Gent. Why was the Lambe eaten with bitter hearbes?

Min. It was eaten with bitter hearbs, in memoriall of the bitter afflictions of their Fathers in Egypt, and to put them in minde of the afflictions, persecutions, and sorowes that the faithfull are subject unto in this life.

Gent. Why is our Saviour Christ called our Paskeover?

Min. Christ is called our Paskeover, because of the type that was of him in the Paschall Lambe.

Gent. Wherein was the Lambe a type of Christ?

Min. It was a type of Christ in many things; as,

First, The Lambe was a Male without blemish, so was Christ a perfect man without sinne.

Secondly, The Lambe was taken out of the flocke, and set apart from them to be kild; so was Christ set apart by the determinate councill of God to die for all the Elect.

Thirdly, The Lambe was killed towards the evening sacrifice, so was Christ.

Fourthly, The Lambe was eaten with bitter hearbes, to prefigure

prefigure the afflictions and persecutions that the true professors of Christ are subject unto.

Fifthly, The Lambe was eaten with unleavened bread, to signifie that the true professors of Christ ought to take heed of hypocrisie, false doctrine, maliciousnesse and wickednesse.

Gent. How did they eate the Lambe, standing or sitting?

Min. When they were in Egypt they did eate it standing, in haste, with their loynes girt; their shooes on their feete, and their staves in their hands, ready to goe when God should call them: afterwards, when they were come to their promised rest in the land of *Canaan*, which was a type of everlasting rest in the Kingdome of Heaven, they did not eate it standing, with their staves in their hands as travellers, but sitting at a Table, to shew their faith and hope of everlasting rest in heaven. So we, in regard the Lords Supper is to us as the Passeeover was to the Jewes, (to shew our faith & hope of eternall rest through Jesus Christ) ought to eate it sitting at a Table, after the example of our Saviour Christ, and his Disciples, and of the Christians in the Primitive Church, who in their generall Counsels did make Cannons against kneeling. It is grosse hypocrisie in us, to make shew as though we were more godly and zealous, and know more than the Apostles or Christians in the Primitive Church, yea, as though we were wiser, and did see and know more, what is fit, than Christ did, when he gave it the Apostles sitting.

Gent. Who was the first that brought in kneeling?

Min. Pope *Honorius*, about the yeare of our Lord 1220 after that the error of Transubstantiation was hatcht at the Councell of *Lateran*.

Gent. I have heard some say, that the Service-Booke by putting in, and leaving out of words, doth pervert the meaning of the Holy Ghost in divers places of the Psalmes, Epistles and Gospels, and of our Saviour Christ in divers places of the *Revelation*, which is an horrible thing; doth it so?

Min. In the Psalme 106. 30. these words, *Phineas pray-*
ed, are put in, for *Phineas executed judgement*. Psalme 105.
 28. the word *obedient* is put in, for *disobedient*. Psalme 125.
 3. these words, *The rod of the ungodly cometh not on the lot*
of the righteous, are put in, for, *resteth not on the lot of the righ-*
teous. In the Epistle on Munday in Easter week, these
 words, *Israel remembred* are put in, for *He*, that is, *God re-*
membred. To make mention of al the places in the Psalms,
 Epistles, and Gospels, would be too tedious, therefore I
 will omit them.

Gent. You said, that the Service-book doth pervert
 the meaning of Christ in divers places of the *Revelation*,
 I pray shew me some of those places.

Min. The fourteenth chapter is appointed to be read
 on Childermasse day, after the Popish manner, for an
 Epistle, of purpose to pervert the meaning of Christ; it
 being no Epistle, but a prophesie.

Gent. What was the meaning of Christ in that Chap-
 ter?

Min. The meaning of Christ in that Chapter, was, and
 is, to shew, that in time of greatest persecutions, when
 the heathen persecuting Emperours, and after them the
 Popes, did rage most against the Christian Religion, and
 professors thereof, Christ had his Church (though invi-
 sible) 144000. preserved by him, and kept chaste and un-
 defiled with spirituall fornication of Idolatric.

Gent. How is the meaning of Christ perverted?

Min. By misapplying that to children slain by *Herod*,
 which was written of Christians persecuted and slain by
 the heathen persecuting Emperours and Popes.

Gent. Why doth our Service-book pervert the mean-
 ing of Christ, by misse-applying that to the children slain
 by *Herod*, which was written of Christ and his Church,
 persecuted by the heathen Emperours and the Popes.

Min. The Pope, and so many of our Lord Bishops, as
 are Popish, do it of purpose to keep weake Christians in
 blindness, so as they shall not be able to give answer to
 the Papists, when they shall ask them, where their Re-

lipion was an hundred yeers ago, before *Martin Luthers* time.

Gent. What other meaning had Christ in that chapter?

Min. His meaning was to shew, that in his good time he would send a free passage, & give good successe to the preaching of the Gospel, as (thanks be to his holy Majesty) it hath had in many Kingdomes, since *Martin Luthers* time, and shall have every day more and more, and now there is hope that the Gospel shall have free passage in the Kingdomes of *England*, *Scotland*, and *Ireland*, and that Lord Bishops shall never have power to hinder it as they have done, his holy and great name be therefore praised.

Gent. I am glad to hear this, I pray you go on to shew where the meaning of Christ is perverted.

Min. On Michaelmasse day, the twelfth chapter, from the seventh verse to the thirteenth, is appointed to be read for an Epistle, it being no Epistle, but a prophetic of a battell fought in heaven between *Michael* and his angels, and the Dragon and his angels, and of the victory that *Michael* and his angels, had over the Dragon and his angels; and of the casting of the Dragon and his angels out of heaven.

Gent. What is meant by heaven?

Min. By heaven is meant, not the highest heaven, but the Church of Christ militant here on earth.

Gent. What is meant by *Michael* and his angels?

Min. By *Michael* and his angels are meant, Christ and his true followers, especially, the faithfull Preachers of the Gospel.

Gent. What is meant by the Dragon, and his angels?

Min. By the Dragon and his angels, are meant, the Devill, and the Heathen persecuting Emperours, and the Popes.

Gent. What is meant by the battell?

Min. By the battell is meant persecutions, raised by the Heathen persecuting Emperours, and the Popes, and Popish.

Popish Princes, against the Christian Religion, and the professors thereof.

Gent. What is meant by the victory, that *Michael* and his angels, had over the Dragon and his angels?

Min. By the victorie, is meant the victories that Christ gave to *Constantine* the Christian Emperour, and that he hath, doth, and daily will give to Christian Princes, fighting his battell against Antichrist, and his per-takers, and to the faithfull Preachers against false teachers.

Gent. What is meant by the casting of the Dragon and his angels out of heaven?

Min. Thereby is meant the utter confusion and overthrow of Antichrist, by the spirit of Christs mouth, that is, by the preaching of the Gospel, so as he shall be deprived of all dignitie, and shall have no place in heaven, that is, in the Church of God, to domineere any more, as thanks be to God, the Archbishop of *Canterbury*, the Lordly Prelates, non Residents, and dumbe dogges; deprived of all dignity, and shall never have place again in heaven. I meane in the Church of God, to domineere as they have done.

Gent. Why is this Prophecy appointed to be read on Michaelmasse day?

Min. It was appointed by the Pope to be read on Michaelmasse day, of purpose to pervert the meaning of our Saviour Christ, by misapplying to *Michael* and all Angels in the highest heavens, the victory that Christ hath, and daily doth, and will (every day more and more) give to true Christians, that do follow him, fighting his battell against Antichrist.

Gent. I do hear many find fault with new orders that the Bishops have made; I pray you tell me what those orders are.

Min. They have made an order that the Communion Table shall be turned to an Altar, as Pope *Sixtus* did, to usher in Popery, about the ycer of our Lord 164. and that Churchwardens shall present their Minister, if he

do not admonish the people to resort to him, and open their grief of conscience, that they may receive the benefit of absolution, as appeareth by Bishop *Wren* his book of Articles, Chap. 4. Art. 22. and that no prayer shall be made in the Church for sick persons, but according to the order prescribed in the Service-book; Bishop *Wren* did binde the Churchwardens of his Diocese, by an oath, to present their Minister, if he did use any other form of Prayer.

Gent. What form of Prayer doth the Service-book prescribe for sick persons?

Min. It prescribeth no forme to bee used in the Church.

Gent. What then?

Min. The Minister must go home to their houses, and salute them, as the Masse Priest doth, saying, *Peace be to this house, and to all that dwell in it*; and when he is come where the sick person is, he must kneel, and read three or foure lines of the *Lerany*, and Lord have mercy upon us, and the Lords Prayer, till he comes to the last petition, and hath read half of it, (*Lead us not into temptation*) the other half (*but deliver us from evill*) he must leave (as the Masse-priest doth) for the Clark to read; and then as soon as the Clark hath read it, the Minister must (as the Masse priest doth) skip over the conclusion, *For thine is the kingdom, power, and glory for ever*; and in stead thereof, he and the Clark must read five verses of a line or half a line long, and a short prayer, and an exhortation, and the Creed, and then absolve the sick person from all his sins, in the name of the Father, Son, and holy Ghost, and begins the absolution with an untruth, saying, that Christ hath left power to his Church, to absolve all sinners, that do truly repent and beleieve in him.

The truth is, that Christ hath not given power to his Church, to forgive sins and that there is no Church that doth take upon it to forgive sins, but the Synagogue of Satan, the Church of *Rome*, and so many of the Lord Bishops, and of the Clergie of *England*, as are
Popish,

Popish, whose error is grounded upon their mis-taking of the words of our Saviour Christ to *Peter*; *I will give thee the keyes of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, whatsoever thou shalt loose on earth, shall be loosed in heaven.*

Gent. What is meant by the kingdome of heaven?

Min. By the kingdome of heaven is meant the Church of Christ on earth, where Christ doth rule and raigne, by his Word and holy Spirit, in the hearts and consciences of the Elect, and is commonly called the *kingdom of grace*.

Gent. What is meant by the keyes of the kingdome?

Min. By the keyes of the kingdome, are meant, the grace and power that Christ gave to *Peter* and the rest of the Apostles, and their successors to preach the Gospel.

Gent. What is meant by loosing and binding on earth and in heaven?

Min. By loosing and binding on earth and in heaven, is meant the authoritie and power that Christ gave to *Peter*, and to the rest of the Apostles, and to every faithfull Preacher, to declare and pronounce forgiveness of sins to all that by their preaching shall be brought to true faith and repentance; and that as verily as forgiveness of sins, is declared and pronounced, by preaching to them that do truly repent and beleeve in Christ, so verily doth God, of his free mercy, forgive them their sins, for Christ his sake, and that as verily, as the wrath and judgements of God are threatned to come on them that will not repent and beleeve in Christ; so verily the wrath and judgements of God shall come upon them.

Gent. Many do say, that the buriall of the dead, according to the order prescribed in the Service-book, is a Popish kinde of buriall, wherein, I pray you, is it a Popish kinde of buriall?

Min. In that the Minister is injoynd to say, or else he and the Clark, to sing (after the Popish manner) as they go from the Church stile to the grave, certain verses.

out of *Jo. 11. 1. Tins. 6. Job 19.*

Secondly, while the corps is made readie to be laid in the grave, they must (after the Popish manner) sing or say, the two first verses of the 14. chapter of *Job*.

Thirdly, while the earth is cast upon the corps, they must (after the Popish manner) sing or say the 13. verse of the 14. chapter of the *Revelation*.

Also, while the corps is made readie, the Minister must say, *For as much as it hath pleased Almighty God to take unto himself, the soul of our dear brother, we therefore commit his body to the earth, in sure and certain hope of resurrection, to eternall life.*

Gent. These words are good, and necessarie to be said, when a man is buried.

Min. To say them when a notorious evil liver, that in his death did make no shew of true faith and repentance, is a misapplying, and an horrible prophaning of the precious promise of resurrection to eternall life, and a contradicting of the words of our Saviour Christ, where he saith, that all that are in the graves shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. *John 5, 28, 29.*

Gent. It is written, that *whatsoever is not of faith is sin*: these words (as appeareth by that which you have said) can not be of faith: therefore it is sin, to call a notorious evil liver, *Our deare brother*.

Min. It is a sin, yea, an horrible sin, in a Minister of Gods word, to grace a notorious evil liver so much as to call him our deare brother, or to call a filthie common whore, or deare sister, and commit the bodies of such to the earth in sure and certain hope of resurrection, to eternall life, which hath been a great encouragement unto, and a strengthening of the dead faith and vain hope of the ungodly, that do live and die in their sins without repentance. As soon as the earth is cast upon the dead corps, a peece of the 15. chapter of the first Epistle of *S. Paul* to the *Corinthians* must be read, and then, as the Masse

Masse Priest and Quiristers, do sing the *Kyrielison*, and *Christielison*, three times, so the Minister must say it three times, 1. *Lord have mercie upon us.* 2. *Christ have mercie upon us.* 3. *Lord have mercie upon us.*

Also, as the Masse priest and Queristers, after they have sing the *Kyrielison*, do sing the *Pater noster*, so, the Minister and Clark, after they have said the *Kyrielison*, they must say the Lords Prayer: the Minister must begin, and say, till he comes to the last Petition, and hath read half of it, then he must make a stop, as the Masse priest doth, and leave the other half for the Clark to say.

Lastly, the Minister must give thanks, saying, We give thee heartie thanks, for that it hath pleased thee, to deliver this our brother, out of the miseries of this sinfull world, beseeching thee shortly, to accomplish the number of thine Elect, that we and this our brother, &c. may have our perfect consummation and blisse.

To acknowledge the mercie of God, in delivering a godly man, out of the miseries of this life, is a Christian dutie; but, to give thanks, for a notorious evill liver, and to pray for him, after he is dead and buried, is plain Poperie, and a taking of the name of God in vain.

Gent. How ought a Christian to be buried?

Min. As Christ was buried.

Gent. How was Christ buried?

Min. Christ, after he was taken down from the Crosse, and wrapped in a clean linen cloth, was carried by his friends to his grave, and laid in without any Ceremonie or Service read over him: so a Christian (after he is taken down from his death bed, and laid forth and wrapped in a clean linen cloth) ought to be carried to the grave and laid in, without any Popish Ceremonie, or Service read.

Gent. Go on, I pray you, as you have begun to shew the new orders.

Min. Another new order is, that none at their Table shall talk of the holy Scriptures, nor of divine matters, and Churchwardens shall present such as at their Table shall talk of the holy Scriptures, or of divine matters.
Wren Chap. 4. Art. 31. Ge

Gent. Out upon, this is a most devillish order; Go Almighty deliver us from Lord Bishops: this order doth make my heart to rise against them.

Min. It is indeed, a most devillish order, and sheweth plainly, that if some of them might have their wills, they would forbid men to reade the holy Scriptures at home in their houses.

Gent. I doe wonder at our Bishops, (many of them being great learned men,) that they should suspend, imprison, and deprive, so many godly Ministers, for refusing to subscribe to the Service-booke.

Min. It is a signe that the true feare of God is not in them; for, if it were, they would not dare to do as they have done.

Gent. Bishops have beene ever since the Apostles time; have they not?

Min. The name Bishop, was a common name, given by the Apostles to every Preacher of the Gospel, 1 *Tim.* 1. 3. *Tit.* 1. 7.

From the Apostles time to the yeare of the Lord 334. there were in Rome (which is now the seate of Antichrist) thirty three godly Preachers, commonly called Bishops, who suffered Martyrdome for the truth, under the Heathen Emperours; onely one of them did flee, and hide himselfe in the Hill *Soracte*, till the time of *Constantine* the first Christian Emperour, and then returned to Rome, and was the first Roman Bishop that escaped Martyredome, and had a great living bestowed upon him by *Constantine*. So also had divers other Bishops, whereupon many of them, (living in wealth) did in short time, after the death of *Constantine*, grow idle and proud; especially, one of them on whom *Constantine* had bestowed great renewes, which made him so proud and stout, as he did overtop all the other Bishops, not only in Rome, but also throughout the whole Empire, and did alter, chop, and change, and adde his owne devises to the public worship and service of God, and did make Canons for the establishing, and putting of his devises in practice, and

and through the power of Satan, by false doctrines, signes, and lying wonders, did seduce the Christian Emperours that succeeded *Constantine*, and drew them to acknowledge him the head of the Church, and vicar of Christ, which made him so proud and potent, as he did subdue and bring under the Emperours, and tooke upon him to excommunicate diverse of them, and to curse them with bell booke and candle.

Henricus the Emperour, being excommunicated, came in submissive manner to bee absolved, and (in the cold winter, in frost and snow) did waite at the Bishops gate with his wife and childe, barefoot and bareleg, three dayes and three nights, before he could have audience.

Fredericke the Emperour, was made to hold his stirrop, and to lie downe on the ground for him to treade on his necke; and at length, the Bishop of Rome came to bee the great red Dragon, *Revel. 12.3.* and with his long taile of false doctrine, flattery, promises, and preferments, did draw the third part of the starres of heaven, that is, so many of the other Bishops, as were not sound in heart, and did cast them to the earth, that is, drew them to bee earthly minded, like himselve, and to give over studying sound divinity, and to joyne with him in studying how to supplant the Christian Religion.

Gent. From this that you have said, I doe gather, that they whom Christ, by his Apostles, did ordaine and appoint to preach the Gospel, and not onely they, but also all that were in the primitive Church, lawfully called to preach the Gospel, were Bishops *de jure divino*, of divine institution. How long I pray you, did they continue to be *de jure divino*?

Min. They continued to bee *de jure divino*, till they came to be Antichrists, that is, adversaries to Christ, then they fell from being Bishops, *de jure divino*, of divine institution, and came to bee Bishops *de jure Pontificio*, of the Popes institution, who is therefore called *Pater Patrum*, the Father of the Fathers, meaning of the Bishops, therefore to distinguish the Bishops, that are *de jure Pontificio*, of the

Popes institution, from the godly Bishops that were *de jure divino*, of divine institution, they are commonly called Prelates, or Lord Bishops.

Gent. Why are they called Prelates?

Min. The word *Pralari*, Prelates, cometh of *Præferor*, to preferre: therefore they are called *Pralari*, Prelates, because they are preferred, and do preferre themselves, before and above their brethren and fellow Ministers.

Gent. Why are they called Lord Bishops?

Min. They are called Lord Bishops, because they do lord it over their brethren, and over Gods heritage, 1. Pet. 5. 3. and have been the chief supplanters and persecuters of the Christian Religion, ever since the title of Prelates and Lord Bishops was given unto them.

In Queen *Maries* time, bloody *Boner*, Lord Bishop of *London*, and *Gardner*, Lord Bishop of *Winchester*, were fierce and cruell, like Dragons, in shedding Christian blood, and in supplanting the Christian Religion, planted by King *Edward* the sixth, till God in mercy did bring Queen *Elizabeth* to the Crown; then, when in her first Parliament the House was about to establish the true Religion, the Lord Bishops that were of the House, being nine in number, did stand up to cry it down, and to have the Romish Religion continued; but thanks be to God they prevailed not.

Queen *Elizabeth* was proclaimed Queen of *England* on the 17. of *November*, 1558. on the 20. of *January*, her first Parliament began, wherein an oath of supremacie was ministred to the Clergie. The Bishops of *Yorke*, *Elie*, and *London*, with others, were deprived for refusing the oath; so also divers Deans, Archdeacons, Parsons and Vicars, were deprived from their Benefices, and some committed to prison, in the Tower, Fleet, Marshalsey, and Kings Bench, and some fled beyond the seas.

When Queen *Elizabeth* came to the Crown, few or none did studie Divinitie in the Universities, therefore Tradesmen (such as were of honest life and conversation

tion) were made Ministers to reade Service, and in stead of Preaching, to reade Homilies, till the Lord Jesus (in his good time) did thrust forth Labourers into his Harvest, out of the Universities, who did discover the Popish errors, wherewith the Service-booke was pestered, and the unlawfulness of the Romane Ceremonies. Then the Lord Bishops (who till then were quiet) did bestirre themselves to disturbe the peace of the Church, and to bring in a cursed division; according to the words of our Saviour Christ, *Luke 12. 51. Thinke you that I am come to give peace on earth? I tell you nay, but rather division;* which cursed division hath continued ever since; and in every Parliament till now, when humble Petitions were made for reformation, the Lord Bishops onely, and such as were seduced by them, and made to beleve that the Ceremonies were lawfull, and that there was nothing in the Service-Booke contrary to Gods Word, did bend all their forces against Reformation.

In the latter end of *Queene Elizabeths* Reigne, when shee began to be sickly, and not like to live long, then Doctor *Bancroft*, Lord Bishop of *London*, knowing that King *James* was to succee her, and fearing that his Majesty would reforme things amisse in the publick worship and service of God, and in the government of the Church, did License a Book written by a Jesuite that he kept in his house, wherein it was written, that *it was in the Popes power, as a gift appropriate to Saint Peters chaire, to depose the Kings of England, and to give authoritie to the people, to elect, choose, and set up another.*

As then, so now, the Archbishop of *Canterbury* fearing this Parliament, devised an Oath, to stirre up so many as he can, to resist the Reformation.

Gent. I have heard of fearefull Judgements, that God hath shewed upon Churches: I pray you shew me what those Judgements were.

Min. The most remarkable, and fearefull Judgement, was shewed on the Parish Church of *Wishcombe* in *Devonshire*, being a very faire Church, newly trimmed, ha-

ving a very faire Tower, with great and small pinnacles; one of the famousst Towers in the West part of *England*.

On the 21. of *October* 1638. in service time. was heard a fearefull Thunder, much like the noise or report of great Cannons; and a most strange and fearefull darkenesse, and a strong loathsome smell of brimstone; and a fearefull blast, that struke in at the North side of the Tower; and tearing through a strong stone wall, came into the Church, through the highest window, and tooke with it a great part thereof; and with a mighty power struke against the North-side wall of the Church, and did batter and shake it very much; and went towards the Pulpit, and in the way tooke with it, the Lime and Sand from the wall, and grated the wall, and defaced it being newly whited; and coloured the Pulpit blacke, and left it moyst, as if it had beene newly wiped over with Incke.

There was also a most fearefull Lightning, which did affright the people, and scalded them so, as the most part of them fell downe, some on their knees, some on their faces, and some one upon another crying.

The Ministers wife had her Ruffe and linnen next her body burnt off, and her body grievously scorched.

One Mistris *Disford* sitting in the Seate with her, had her Gowne, two waist-coates and her linnen next her body burnt and her body grievously scorched.

Another woman running out of the Church, had her Cloathes set on fire, her body scorched, and her flesh torne on her backe in grievous manner.

One Master *Hill*, a Gentleman, had his head smit against the wall, and dyed the next day.

Sir *Richard Reynolds* Warriner, had his head cloven, his skull rent in three peeces, whereof two fell into the next seate where he sate; his braines fell intire and whole into the next seate behinde him; his bloud dasht against the wall; some of the skin of his head, flesh and haire, to the quantitie of an handfull, was carried into the Chancell, and stuck fast upon one of the Posts, between the Church and

and the Chancell; his body was left in the seate, as though he had beene alive, sitting a sleepe, and leaning upon his elbow, resting on the deske before him, with the forepart of his head and face whole.

A man that sate next unto him, in the same seate was scalded, and burnt all over, on that side next unto the Warriner.

In the second Seate behind the Warriner, a man was in a most grievous manner burnt, and scalded all over his body, so as he was all over like raw flesh, and lived in great misery about a weeke.

A dog neere the Chancell doore, was whirled up three times, and fell downe dead.

Some seats in the body of the Church were torne up, and turned up-side downe, and they that sate in them had no harme, notwithstanding that they were throwne out of them into other seates, foure or five seats higher.

About the number of eight boyes, sitting about the rayles of the Communion Table, were taken up and throwne on heapes within the rayles, and had no hurt.

A man sitting on the Church-Beere, at the lower end of the Church, had the Beere torne in pieces under him, and himselfe throwne into a seate by the wall, and had no hurt.

A beame broke in the middle, and fell betweene the Minister and the Clarke, and hurt neither.

The Church was very much defaced and torne, and a great stone neere the foundation, was torne out and removed.

Stones were throwne out of the Tower, as thick as if there had beene an hundred men throwing them, some of such weight and bignesse, as no man was able to lift.

One of the Pinnacles of the Tower was throwne down into the Church.

A very great stone was throwne from the Tower, over the East end of the Church, and over the Churchyard, and over an hedge into a Close.

Another great storie was throwne an hundred yards from the Church, which sunke into the Earth so farre as it could not be seene.

A Bowling-Ally neare the Churchyard, was turned up into pits and holes.

A Wine-Taverne neere the Church, had the side next the Church torne up, and the covering carried off; and one of the Rafter broken in the house.

A little before night, some were sent into the Church to fetch out the dead bodies, who found a couple of little children, walking chearefully, hand in hand, and seemed by their countenances, that they had beene nothing affrighted with the fearefull sights that they saw, nor with the lamentable crying of the people, nor to have cryed because their mothers were gone.

On *Whitsunday* last, 1640. in the Parish of *Anthony* in *Cornewell*, when the people were kneeling at the Communion, great claps of Thunder were heard, as though divers Cannons had beene shot off at once, and extraordinary and most fearefull flashes of Lightnings, and a terrible and unspeakeable strange sound, to the great amazement of the people; and when the Minister was turning towards the Communion-Table, to give the Cup after he had given the Bread, he saw (to his thinking) a flaming fire about his body, and withall, heard a terrible and unspeakeable sound, and had no hurt, save that the outside of one of his legs was scalded.

Presently after that, divers balls of fire came into the Church, and stricke one *Ferdinando Reepe* on the sole of his left foot, with such a violence, as he thought his foot had been split in pieces, and was for a while deprived of his senses.

One *John Hodge* was stricken in the knees, and thighs, and lower parts of his body, so as he thought every part of his body to be unjoynd.

One *Dorothy Tubbe* was stricken so, as she thought her legges and knees were struck off from her body.

One *Anthony Peeke* was fearefully stricke in all the lower

lower parts of his body, so as it seemed as dead; and felt the water in his bladder, as it were boyling hot, and thought that he had beene shot thorow, and was lift up from kneeling, and set upon the forme by which he kneeled.

One *Susan Collins* was struck in the lower parts of her body, so as it seemed to her, to be struck off from the upper part, and was scalded on the wrist on the right hand.

A great fire, farre redder than any Lightning came into the Church, and struck one *Nicholas Shelton* on both sides of his head, as though he had beene stricke with two flat stones, and did shake his body as though it would shake it in pieces, whereby he lost his sight and his senses.

One *Roger Nile*, was struck on the back-bone, on the right side, and on the ankle on the inside of his left legge, so as for a while he was not able to stand.

After the fire, there was heard in the Church, as it were the hissing of a great shot; and after that a noise, as though drivers Cannons had beene shot off at once, to make one single and terrible report.

The noyse did not descend from above, but was heard and seemed to begin close at the Northside of the Communion Table.

After this fire and noyse, then followed a loathsome smell of Gunpowder, and Brimstone, and a great smoak.

The Church had no harme, save that seven or eight holes and rents were made in the wall of the Steeple, some on the inside, and some on the outside; impressions on the stones in divers places, as if they were made by force of shot, discharged out of a great Ordnance, so as in diverse places, light might be seene through the walls.

In this storme was no body kill'd, save one dog in the Belfree, and another at the feet of one kneeling to receive the Cup.

As soone as this fearefull storme was over, they that were weake, not able to stand, were (through the mercy of God) restored to their strength; and they that were
fran-

franticke, to their senses; and he that was blind, was restored to his sight; and came all to the Lords Table, and received the Wine, and went all in the afternoone to give God thanks.

Besides these fearefull signes and tokens of Gods wrath shewed on Churches, divers other strange and fearefull sights have beene seene in the ayre, and on the Land, as the like was never seene in this Land. The like we reade have beene seene in *Germany* and in other Countries beyond the Seas before their warres and ruine began, therefore it is to be feared, that God will send some fearefull Judgement upon this Land, because the Clergie of this Land for the most part are like to the Clergie of the Church of the *Laodiceans*, whom our Saviour Christ threatned to spue out of his mouth?

Gent. What doe you meane by the Clergie of this Land?

Min. I meane the Bishops, Prebends, Deanes, Archdeacons, Non-residents, and also the formall, dumbe, and scandalous Ministers.

Gent. Were there such Clergie-men in the Church of the *Laodiceans*?

Min. No, this kinde of Clergie-men were never known nor heard of, till the Pope of Rome brought them in.

Gent. Wherein are they like to the Clergie of the Church of the *Laodiceans*?

Min. They are like unto them, in that they are neither hot nor cold, but luke-warme, as they of *Laodicea* were.

Gent. Are all the Clergie of *England* such as are neither hot nor cold, but luke-warme?

Min. No; some are hot.

Gent. Who are they?

Min. They that are truly religious, and zealous of Gods glory.

Gent. Are there many of them?

Min. Yes, they are many, notwithstanding that many of them have beene persecuted by the Bishops, and forced to leave their native Countrey, and goe they cared not
how

how far, so they went far enough from the Bishops, and their Courts, and Antichristian government:

Gen. Why do they call their government Antichristian government?

Min. They call their government Antichristian, because they take them to be Antichrists, that is, adversaries to Christ.

Gen. How do they prove them to be Antichrists?

Min. They prove them to be Antichrists out of their own books, of consecrating Priests, and Bishops, thus.

First, None but an Antichrist, that is, an adversary to Christ, doth take upon him to consecrate Priests, and to give them power to forgive sins: but every Bishop of *England* doth take upon him to consecrate Priests, and to give power to every Priest that he doth consecrate to forgive sins, by laying his hand upon him, saying, *Whose sins thou forgiveest, they are forgiven*: therefore every Bishop of the Church of *England* is an Antichrist.

Secondly, none but an Antichrist doth take upon him to give the Holy Ghost, but every Bishop of the Church of *England* doth take upon him to give the Holy Ghost, to every Priest he doth consecrate, by laying his hands upon him, saying, *Receive thou the Holy Ghost*; therefore every Bishop of the Church of *England* is an Antichrist.

Thirdly, they say, none but an Antichrist will persecute the faithful servants of Christ, for speaking and writing against Popish errors and ceremonies; but the Bishops of the Church of *England* are persecutors of the faithful servants of Christ, for speaking and writing against Popish errors and ceremonies; therefore the Bishops of the Church of *England* are Antichrists.

Fourthly, and lastly, none but an Antichrist, is an open enemy to the true Christian Religion, but the Bishops of the Church of *England*, have ever been and are open enemies to the true Christian Religion, witnesse bloody *Boner* Bishop of *London*, *Gardner* Bishop of *Winchester*, and others in *Queen Maries* dayes: witnes also Doctor *Whitgift* Archbishop of *Canterbury*, and all other Bishops for

the most part ever since the beginning of *Queen Elizabeths* reigne, still now; for in all Parliaments, when humble petitions have been made for reformation of things amisse, in the publike worship and service of God, the Bishops onely have been the greatest enemies and hinderances.

Gent. You said that the Clergie of the Church of *England* are like to the Clergie of the Church of *Laodicea*, whom our Saviour Christ threatned to spue out of his mouth, because they were neither hot nor cold, but like warme; you have also shewed who are hot, now shew who are cold.

Min. They that have no life of grace in them, but are like to a cold dead body, that hath no signe of life in it.

Gent. Who are they?

Min. They are all they that are prophane and ungodly persons, whether they be of the Clergie or of the Laity, that have no true Religion in them; nor any true zeal of Gods glory, nor love to them that are truly religious, but haters and persecuters of them.

Gent. Who are those that are like warme?

Min. They are men indifferent, that take no care what manner of way themselves or others take to worship God.

Gent. This land is full of such, and full of crying eyes, that do abound every day more and more; therefore I fear that God will send some great judgement upon this land.

Min. A great judgement is come already upon the like-warme Clergie; yet let us not be discouraged: For, (thanks be to God) they that are truly religious and zealous of Gods glory, are many, though they be but few, in comparison of the multitude, that are in the broad way to destruction, and they do cry and call upon God night and day, therefore let us not doubt, but assure our selves, that for their sake, and for their prayers sake, and chiefly for Christ his sake, and for the glory of his own great Name sake; God will not deal with this land according to the crying

crying sins of the multitude, but according to the multitude of his mercie towards them that are truly religious and zealous of his glory ; but in regard that the cold and lukewarme Clergie, and people are unwilling to enter into covenant with God, by making the same protestation, vow, and promise that the whole House of Parliament have made, it is to be feared, that as the wrath of God came upon the Inhabitants of *Meroz*, because they came not to help the people of the Lord against the mightie, *Judg. 5. 23.* so the wrath of the Lord will come upon them that refuse to joyn with the Worthies of the Lord against the mightie opposition, that is made by the Prelates and their friends : therefore let all them that fear the Lord, now stand in the gap, and be earnest by hearty prayer, that God will be pleased so to direct the Nobles, Knights, and Burgeses, of the House of Parliament to go to our gracious King *Charles*, as *Nehemiah* did, to *Artaxerxes*, and *Hester* to *Ashuerosh*, that hereby they may finde such grace, with his Majestie as *Nehemiah* did with *Artaxerxes* for Jerusalem, and *Hester* with *Ashuerosh* for her self, and for the Jews, and that in time, before the wrath of the Lord be kindled, and come forth as a consuming fire.



REASONS WHY THE SERVICE-BOOKE

was Refused of the Church
of SCOTLAND.

Reason I.

IT containeth divers Points and Directions, which would breed a change in some Articles of that Doctrine and Discipline of the Church of the said Kingdome, which is both warrantted in Scripture, and approved by Parliament.

Reason II.

IN the pretended Communion, it hath all the substance and essentiall parts of the Masse, and so brings in the most abhominable Idolatry that ever was in the world, in worshipping of a breaden God, and makes way for the Antichrist of Rome, to bring this Land under his bondage againe, as may be seene at large by the particular of that Communion : Wherein some things that were put

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out of the Service-booke of *England*, for smelling so strong of the Masse, are restored, and many other things that were in it, are brought in out of the Masse-booke; though they labour to cover the matter, it hath the commemoration of the dead; the Table set Altar-wise; the oblation of the Bread and Wine to God before the consecration; it hath the Popish Consecration, that the Lord would sanctifie by his Word and by his holy Spirit, those gifts and creatures of Bread and Wine, that they may be unto us, the Body and Blood of his Sonne, and then repeat the words of Institution to God for that purpose; it hath an oblation of it againe, after it is consecrate, the consummation by the Priest, kneeling before the consecrate Bread and Wine, it takes away the eating and drinking by Faith, mentioned in the *English Liturgie*; it hath the pattine Challice, two Paternosters in *English* before the Masse; and severall other particulars, that would take a long time to rehearse and confute.

Reason III.

THough they would take away the Idolatrous Masse out of it, yet it hath a number of Popish superstitious and idolatrous Ceremonies; as twenty-nine holy-dayes, whereof twenty-two are dedicated to Saints, two of them to the Virgin *Mary*; the one whereof is called, *The Annunciation of our Lady*; So thee is made a Lady to Christians, not being on earth, shee must be a Lady in Heaven; is not this to make her a goddesse? It hath fourteene fasting dayes, and some weekes it hath also the humane Sacraments of Crosse in Baptisme, Laying on of the Bishops hand in Confirmation; a Ring for the outward Seale in Marriage, a sanctified Fun, holy water, holinesse of Churches and Chancels, private Baptisme, private Communion, Ceremonies for buriall of the dead, and purification of Women after child-birth; the Priest standing, kneeling, turning to the people, and consequently from them, speaking with a lowd voice, and sometimes
with

with a low voice; the peoples standing at Gospels, at *Gloria patri*, and Creeds; their answering to the Minister, and many such like, in number above fittie: besides any religious Ornament that the King or his Successors shall prescribe, and Ceremonies that Bishops shall determine, or that shall be contained in Bookes of Homilies to be set forth hereafter.

Reason IV.

ANd though they would take out of the Booke, both the Masse, and all those superstitious Ceremonies, yet it hath a number of other materfall errors; as leaving unread about a hundred and twenty Chapters of Gods Word, and putting this reproach upon them, that they are least edifying, and might best be spared, and reading fundry Chapters of the Apocrypha, under the stile of holy Scripture of the old Testament; it hath a Lettany more like conjuring, than like prayers; it hath some places out of which Papists may prove that Sacraments are absolutely necessary to salvation, in appointing Baptisme in private, with such haste, that if necessitie require, he that baptises need not so much as to say the Lords Prayer; and out of which they may prove, that Sacraments give grace by their worke wrought, in saying Children that are baptized have all things necessary to salvation, and be undoubtedly saved. It hath other places, out of which they may prove more Sacraments than two, which they say, every Parishioner who is already baptized shall communicate, and shall also receive the Sacraments, and that two Sacraments are generally necessary to prove salvation; as if there were others, either not so generall, or not so necessary. It hath other places, out of which they may prove universall grace, saying God the Father made mee and all the world; and God the Sonne redeemed me and all mankind: one Collect pretends to beg from God that which they dare not presume to name; and a number of others of this sort.

Reason V.

THough likewise they amend all those errors, and that there were no material error in it at all, though they reade nothing but Scriptures; yea, and that all their prayers and exhortations were nothing but words of Scripture; yet such a Liturgie were not lawfull to be made the onely forme of Gods worship in publike; for though a formed Liturgie may be to serve for rule to other Churches, and monuments to posteritie, what formes are used, or that it may leade the way, or be a direction to those that are beginning in the Ministry; yet it is not by reading of prayers and exhortations that the Lord appoints his servants of the Ministry to worship him, or edefie his people, but he hath given gifts to them to exhort, pray, and preach, which they ought to stirre up and use, and though they may in their private studies take helpe of other mens gifts, yet it is not lawfull for a man to tie himselfe, or be tied by others, to a prescript forme of words in prayer and exhortations, for these Reasons.

Ten briefe Reasons as followeth.

Reason I.

BEcause such a prescript forme is against the glory of God, in stinting to him such a daily measure of service, and so hindring the many spirituall petitions and phraes that otherwise would be if Gods gifts were used.

Reason II.

BEcause it is against the dignitie of Christ, in making his gifts needlesse; for though he send downe no gifts at all, they can serve themselves with the Booke without them.

Reason

Reason III.

IT quenches the holy Spirit, because it gets no employment.

Reason IV.

IT hinders the edification of Gods people, they may as well stay at home and be edified by reading the Booke themselves.

Reason V.

IT is against the Conversion of those that know not God; Will ever a ratrime of words said over without feeling or blessing, worke upon an unrenewed heart.

Reason VI.

IT will never serve to convince an heretick, to checke a prophane person, or to waken a secure soule; they may long goe on ere such a service bite upon them; yea, it fosters people in a presumptuous conceit, that they are well enough, if they be present and say their part of Service.

Reason VII.

IT fosters a lazic Ministry, and makes way for putting downe Preaching; they need take no paines, and therefore needs no stipend, yea, they may come from the Alehouse, or a worse place, and step and reade their Service, without either check or preparation.

Reason VIII.

IT may well be done by a boy of seven yeares old, and so every private man that can reade, yea, a Turke if he can reade, may be such a Minister.

Reason IX.

BEcause it cannot expresse the severall needs of all people unto God, or deale with them according to their severall estates, that will alter otherwise than any Prescript form can be applied unto.

Reason X.

IF any one stinted Liturgie had been good or needfull, no doubt but Christ would have set one down to us. But the Prophets, Christ, nor his Apostles never prayed by any form invented by man, but upon all occasions by the powerful operation of the Spirit, as the Apostle *Peter* saith, *2. Pet. 1. 21.* Holy men of God spake as they were moved by the holy Ghost. Again Christ nor his Apostles never intended a set form of worship, in that they differ in the expression of all their prayers to God.

Ob. But you will say, Christ hath given us a set form of Prayer, *Matth. 6. 9.* and therefore it is lawfull to use that form.

Ans. To this may be answered, that therein is concluded the summe and matter of all Prayers, but the use of it is destroyed by way of form, also if it be used by way of form, the doctrine of Prayer is destroyed to which end Christ gave that part of Scripture. Again if you take it in the letter, then is denied the use of other Scriptures, as *Matth. 7. 7. Rom. 8. 26.* There the Apostle saith, we know not what to pray for as we ought, but the Spirit it self maketh request for us with sighs which cannot be expressed. Likewise the Apostle *Jude* exhorts the people of God to pray in the holy Ghost, the 20. verse of that Chapter. That part of worship called Liturgie cannot be found in the Word of God, in the use of which Liturgie many commit abomination before God in abusing his Word, in shewing more reverence by standing up at one place, and sitting down at another place of Scripture.

Reason

Reason VI.

THough a prescript form of Liturgie were lawfull, yet there is no warrant for imposing of one. For might not able Ministers at least make a prescript form, to themselves, which would fit them and their people best. But if it were lawfull to impose one, then there is one in this countrey alreadie, ought not that rather be imposed then any other, seeing it is alreadie established by Parliament, of a long time, if a new one be brought in, it ought to be by a lawfull manner, and men chosen to make it that have the gift of Prayer themselves, and not the Masse-book translated into English, urged by Antichristian Prelates upon Gods people, without consent of any Generall Assembly or Parliament, against the will of all men, and with no small offence and scandall to the mindes and consciences of such, as think all Liturgie unlawfull, that is either in the Masse-way, or Inconsistent with the practise and peace of the Reformed Churches of *Scotland* hitherto, and against the hearts of such as know many things in the English Liturgie, and Canons, which the practise of neither hath warrant in Gods Word, nor can bring any such addition to the profit, honour, or power of the King, as the urged Liturgie would bring to the peace of our Church, and respect due to the Acts of Parliament, and long custome whereby our Church Discipline, order, and government, hath been established.

F I N I S.

CERTAIN
GRIEVANCES,
OR,
THE POPISH ERRORS AND
Vngodlinesse of the
SERVICE-BOOK,
PLAINLY LAID OPEN,
WITH SOME REASONS WHERE-
fore it may and ought to be removed, well worthy
the serious consideration of the Right Honorable
and High Court of PARLIAMENT.

The fifth time imprinted, corrected, and much
enlarged.

By *Lewes Hughes* Minister of Gods Word.
Whereunto is annexed most strange and fearfull judge-
ments shewed upon Churches in time of
Divine Service.

Set forth by way of Dialogue between a Countrey Gen-
tleman and a Minister of Gods Word.

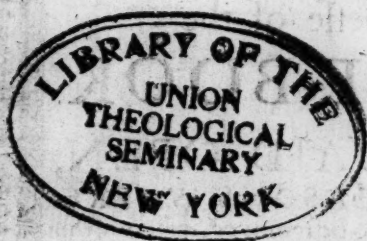
Here is also added certain Reasons wherefore the
Church of SCOTLAND refused the
Service Book.

ISAIAH 1. verse 12, 13.

*When ye come to appeare before me, who hath required this at
your hand?*

Bring no more vain oblations, I am Wearie to bear them.

L O N D O N :
Printed by T. P. 1642.



NOV 20 1944



heard in. Stones came out of the ayre, one was

**THE RIGHT
HONOURABLE**

AND HIGH COURTE
her man rising now was, did ke fall in
her own right, who was out of the forme
was over, came with her man to dig it up;
her man as he was bringing her man

Flar Almighty God hath seer
strange and fearefull signes
of his wrath
and judgements, that doe ing
covered this Land, and are ready
to be upon in for the crying finnes that doe
in this land every day more and more

In Barkshire on Wednesday the 9. of April
about six of the clock in the afternoon,
a strange noise was heard in the ayre, and after
that although a great piece of Ordnance had
been shot off, and a little while after that, two

There were also many stones that were
heard to come out of the ayre, and some of them
fell upon the ground, and some of them
so loud, as it did seeme that they had
heard it. Stones came out of the ayre, one was
found in the Parish of Bekin, knee-deep in the
ground, all it came to the rock, and then broke;
the pieces thereof, being gathered, did waigh
twenty-eight pound. One Mistress Gove and
her man riding homewards, did see it fall in
her own ground; who, as soon as the storme
was over, came with her man to dig it up:
her man as he was digging, and that and
found, and was the same. There were also
very sensibly one John Blount, dwelling in
the parish of Woking, who was a gunner
in the Minster, and was that parish of the
Crosse gunnes, who did the same give pieces
of them to many; my self did see a piece that
he gave to one Master Bell, a Chaudler in
White-Chappell. Another stone was found in the
Parish of St. Dunstons, which waighed a pound
12. There was then also a great and fearful
storm of hail, so big, as they drew blood from
the Castell, and made them run and roare.

DEBICAYORET

At the same time, a pond of water was turned in colour like blood, at **Pittick** in the Parish of **Chilth**.

Some of the water was brought to **London**, by the wife of **John Perkins**, and given to the said **Guntham**, who did shew it to many, that did dip their handkerchers in it, and there with their handkerchers were stained, in colour like **Claret wine**, which disease now living will remain upon each.

The like was seen in the midst of a pond neere **Cambridge**, where the owner of the pond thinking that some man was drowned, or murdered and throwne into that place, did draw to it, the water being troubled & made black and foule with the fish and made that was brought up, did presently (in that place, and no where else) come to the same colour that it was of before, like blood, or rather **Claret Wine**.

The bloody Oysters that the Earle of **Arundell** had, ought not to be slighted, though some say, they were sicke: Why should his Oysters onely be sicke, and none of the rest.

To relate all the strange and fearefull sights

that have been scene of late in the ayre, and on
 the Land, in diuers places within this King-
 dome, would come to a large Volume; there-
 fore I humbly craye leave to put your Honors
 in mind of some of the most strange and feare-
 full Iudgements of God upon Churches in
 time of diuine Service. A true Relation where-
 of is hereunto annexed, Fol. 41. to stirre up all
 that do truly feare God and his Iudgements,
 to pray heartily, that God will put into the
 hearts of our gracious King, and into the hearts
 of the Nobilitie, Knights and Burgeses of this
 Honorable and High Court of Parliament, to
 reforme what is amisse in his holy Worship
 and Seruice; and that in time before his wrath
 be kindled and come forth as a consuming
 fire.

The grace of our Lord Iesus Christ, be with
 you all, Amen

The bloody Oylers that the Fate of
 Hell had ought not to be lighted though some
 say they were like a Wylde fire
 only be sicke and none of them
 To relate all the strange and terrible things

TO THE CHRISTIAN

READER

AS Paul, speaking of false Apostles, saith, that they are deceiptfull Workers, and that they do transform themselves into a likeness of Apostles of Christ, 2 Cor. 11. 13. for many say, of a namelesse; or rather a shamelesse man; that hath ridden upon him, (by thus supplying the holy Scriptures) remaining in all that is good and honest of the Service-Booke, and hath transformed himselfe into a Minister of Christ, being indeed, a very Antichrist, in that he taketh upon him, to maintain so much of the Service performed unto God, in the Book of Common Prayer as is Antichristian, and is detestable to say, that Litanies, or Rogations, were the strength, stay, and comfort of Gods Church; and that by the Name of Jesus, it was that Iesus obtained, and this he doth maintain in the Masse, and in the Lords Supper; and so pervert the Scriptures, as much of the Service-Booke, as is Antichristian, he doth uphold, some Paper and Chaire Rhetors, that teach their Antichristian errors, which they receiued from the Antichrists, which in the Apostles time, did secretly sow the seeds of the Antichristian Religion; which the Apostle doth call, the Mystery of Iniquitie, 2 Thes. 2. 7.

THE
 ERRORS AND VN-
 GODLINES OF THE SERVICE

displaid and laid open, by way of a Dialogue between a Countrey Gentleman,
 and a Minister of Gods Word.

Gentleman.

Pray you satisfie me in one thing, and that is, concerning the Service-book, which me thinks is a very good Book, what think you of it?

Minist. I think, and am sure, that it is no good book, because it hath the seeds of Superstition and Idolatry in it, and doth open a gap to all prophaneesse and ungodlinesse, and doth father an untruth upon God, as the false Prophets did, of whom the Lord complaineth, saying, *The Prophets do prophesie lies in my Name: Jer.*

14. 24.

Gent. Where doth it open a gap to all prophaneesse and ungodlinesse, and father an untruth upon God?

Min. In the entrance into the Morning Prayer, in these words, *At what time soever, a sinner, doth repent him of his sin, from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. And doth quote*

A 2

Ezech.

Ezech. 18. 21. which if you please to read, you shall see, there are no such words to be found there: the words of God in that place, are these. *If the wicked return from all his sins, that he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live.*

Gent. Tell me, I pray you, why doth the Service book quote that place of *Ezechiel*, and doth leave out every word that God did speak.

Min. As the devill, when he tempted our Saviour Christ, to cast himself down, from the pinnacle of this Temple, did alledge the 11. verse of *Psal. 91.* and did leave out, these words, *They shall keep thee in all thy wayes,* lest they should put our Saviour in minde of the staires, which was the way, to go up and down by: so, the Service book (to encourage the ungodly, to continue in their ungodlinesse, doth leave out all the word that God spake, lest they should put the ungodly in minde, to return from all their ungodlinesse, and keep the Statutes of God, and do that which is lawfull and right.

Gent. Did you ever know any that did offer repentance, because it was written, in the Service book, that at what time soever, a sinner doth repent him of his sin, that God will put all his wickednesse out of his remembrance?

Min. Yes, when I did use to preach to the prisoners in the *White Lion* prison, one *Sarah Lambour* (a common whore, and a notorious robber of houses) that had been condemned and reproved five times, and was perswaded that she should be hangd, at one time or other, because she had no minde, to give over stealing, having used it so long, and did often brag in my hearing, that when she was upon the gallows, she would repent, and make such a speech unto the people, as should be as good as a Sermon.

Gent. Did she so, when she was upon the gallows?

Min. No, she died swearing and scoulding with the hangman,

hangman, because he would not let her give away her Wastcoat.

Gent. The Service book doth appoint, that the Service shal begin with a confession of sins, which methinks, is a very good confession, is it not?

Min. No: because it hath a manifest untruth in it, in these words, *There is no health in us:* as though the Church were an Hospitall, where all are diseased persons.

Gent. It is not meant, bodily health, but spirituall soules health.

Min. What say you for? Is it possible, that a Christian congregation should have no knowledge of God, nor of Christ, nor any true faith, nor hope of eternall life, nor any spark of the graces of Gods holy Spirit, wherein the soules health consisteth? God forbid.

Gent. The meaning is, that we have no health in us, of our selves, neither for our bodies, nor for our soules.

Min. Shall we therefore be so unthankfull and shamelesse, as when God of his free love and mercie, doth give us health, shall we then, I say, be so unthankfull and shamelesse, as to denie it, and out face God, and tell him to his face, that we have no health, and so begin the worship and service of God with a lie?

Gent. After the Confession, followeth the Lords Prayer, which is repeated eleven times, in the Morning and Evening Prayer, in the Administration of Baptisme, and in the Solemnization of Marriage, and in Burials, in the Visitation of the Sick, and in the Communion, and the Conclusion, *For shine is the kingdom, the power and the glory for ever,* is left out every time, ought it to be left out?

Min. No verily, the leaving of it out, as superfluous, is a controuling of our Saviour Christ, who in his wisdom, thought fit to put it in. It is also a great offence, to Almighty God, and a provoking of his holy Majestic unto wrath against the Church of England, to have the

mention of his everlasting kingdom, power, and glorie,
to be put out, of his publike worship and service.

Gent. Saint *Luke* doth leave it out. Chap. 11. 4. therefore the Service book may leave it out.

Min. Not so: for Saint *Luke* was but the pen-man,
to write what Christ commanded: therefore not *S. Luke*,
but Christ did leave it out.

Gent. Why did Christ leave it out?

Min. Because it was sufficient, that he had caused *S. Matthew* to put it in, *Math. 6. 13.*

Gent. Why doth the Service book leave it out?

Min. Because the Masse book doth leave it out.

Gent. Why doth the Masse book leave it out?

Min. Because Antichrist the Pope, will have none of
his Church (neither priest nor people) to give so much
honour and glorie unto God.

Gent. Why is the Pope unwilling, to give unto God the
honour and glory, that is due unto his holy Majestie?

Min. Because Satan hath put into his heart to oppose
and exalt himself, above all, that are called Gods: that he
may sit as God, in the temple of God: 2. *Thef. 2. 4.*

Gent. The putting out of the Conclusion, as superfluous,
being a great disgrace unto, and a countrouling of our
Saviour Christ, why do our Bishops suffer so great a disgrace,
to be offered unto Christ?

Min. Because they are the limbes of Antichrist.

Gent. How do you like of the breaks and responds,
that are read after the Lords Prayer: *viz.*

Minister.

O Lord open thou our lips.

Answer.

And our moutnes shall set forth thy praise.

Minister.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Glorie be to the Father, to the Son, and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be, me thinks they are very good, what think you?
Ans. Me thinks they are stark nought, and do no way please God, who doth abhor, that the greatest enemy, that he hath in all the world, should prescribe a publike worship and service unto his holy Majestie.

The like breaks and responds are appointed to be read after the Creed, what think you of them?

Ans. I think they are very ridiculous: For, the Minister (as though he must be gone) is appointed to take his leave, and bid the people farewell, saying, *The Lord be with you*: and the Clark and people are appointed to bid him farewell, saying, *And with thy spirit*: And before they part, the Minister must call upon the Clark and people to pray with him, and in stead of praying, the Minister, Clark and people are appointed to read the *Kyrieleyson*, and *Christeleyson*, three times by course, in English, in imitation of the Masse Priest and Quiristers, who are appointed to sing, is by course three times.

Ques. What do you mean by *Kyrieleyson* and *Christeleyson*, and first tell me what manner of publike worship and service was prescribed unto God in the Primitive Church, was there any such service then?

Ans. No verily, *Chrysostome* writing upon the 11. of *S. Marthins* Gospel sheweth that in the Primitive Church they did spend the time in singing of Psalmes, and in reading Chapters, out of the Old and New Testaments, till the congregation was full, and that then the Preacher went into the Pulpit, and prayed there, the people being all silent, and joyning with him in heart, till he did leave praying, then they all with one heart, did say, *Amen*.

Ques. Now I pray you, tell me what do you mean by

by *Kyrielison*?

Ans. *Kyrielison* is a word compounded of Hebrew and Greek, and signifieth in English, Lord have mercie upon us. The *Christielison* signifieth in English, Christ have mercie upon us.

The *Kyrielison* was devised by Pope Gregory the first, and appointed to be sung three times by the Masse-priests and Queristers in honour of the Trinitie. In like maner (in imitation of the Masse-priests and Queristers) the Service-book appointeth, the Minister, Clark, and people, instead of singing, to read the *Kyrie* and *Christielison* in English three times by course. The Minister must begin, with *Lord have mercie upon us*; after him the Clark, and people must follow, with, *Christ have mercie upon us*; and after them the Minister must pin the barker with *Lord have mercie upon us*.

Thus (in imitation of the Masse-book, the Minister, Clark, and people are enjoined by the Service-book to read the *Kyrie* and *Christielison* by course, thrice in the Morning, thrice in the Evening Prayer, thrice in the Lectanie, thrice in the solemnizing of Matrimonic, thrice in the Visitation of the sick, thrice in the Churching of women, thrice in the buriall of the dead, and thrice in the Commination, contrary to the commandment of our Christ, where he bids us use no vain repetitions, as the heathen do, who think to be heard for their much babbling sake. Also, as the Masse-priests and Queristers, after they have sung the Creed, and the *Kyrie* and *Christielison*, they must sing by course certain Versicle in Latine, the same doth the Service-book injoin the Minister, Clark, and people, to read in English, which are nothing else but peeces and patches devised by Antichrist the Pope, to provoke Almighty God to wrath, who doth abhor that the Pope, who is his greatest enemy, should prescribe such peeces and patches to be used in his publike worship and service. Therefore I may fully compare the Minister, Clark, and people, to the chief of the Priests among the Jews, a little before God brought upon them
the

the King of the Chaldeans, who slew their young men with the sword, and had no compassion upon young man, no maiden, old man, nor him that stooped for age, and burnt the house of God, and brake down the walls of Jerusalem, and burnt all the palaces thereof: and they that escaped the sword, were carried captives into Babylon.

Gen. Why was the wrath of the Lord so kindled against them?

Min. Because the chief of the priests and people did trespass after the abomination of the heathen, and did mock the messengers of the Lord, and despised his word, and misused his Prophets: *2 Chron.* 36, from the 14. verse to the 20. Even so the chief of our Priests and people, I mean the Lord Bishops, Deans, Archdeacons, Prebends, Non-residents, and too many of the formall Ministers, and people, have, and daily do trespass after the abomination of the Church of Rome, and have despised Gods Word, and mocked and misused the faithfull Messengers and servants of the Lord, untill the wrath of the Lord was almost kindled, and ready to break out, as a consuming fire against this Land: but, behold, and with holy reverence, admire the goodnesse of God (whose propertie is, in wrath to remember mercie) how he doth spare his people, and poureth his wrath upon his and their enemies; his holy and great Name be therefore praised.

Gen. I did not think that our Service-book had been so full of Poperie, I do now begin to be out of love with it, and with our Lord Bishops. Go on, I pray you, as you have begun, to discover the errors of it: and first concerning the Creed, which many thinke is a good Creed, say more.

Min. Yes, were it, but that it hath one untruth in it, in these words, *Descended into hell*.

Gen. It was prophesied by the Prophet *David*, that God would not leave the soul of Christ in hell: therefore his soul was in hell, *Psal.* 16. 9.

Min. You do mistake that prophesie; the meaning of the holy Ghost in that place is, to shew that the body of Christ should rise out of the grave, before it was any while putrified